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Truth and Health

SCIENCE OF THE PERFECT MIND AND
THE LAW OF ITS EXPRESSION

New Light Upon Old Truths

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FANNIE B. JAMES

"The Kingdom of God is Within You."
"The Kingdom of Heaven is at Hand."

The Text-Book
of
The Colorado College of Divine Science
Denver, Colorado

FIFTH EDITION

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THIS BOOK
IS LOVINGLY DEDICATED
TO THE WORLD

Contents to Part I

PAGE

Introduction 5

The Bible Teaching About Healing 11

A Beginner's Course 28

Lesson I. Answers to Some Objections 30

Lesson II. Revelation 41

Lesson III. God 49

Lesson IV. God and Man 57

Lesson V. The Work of Thought 70

Lesson VI. Our Judgment Day 81

Lesson VII. Prayer 95

Lesson VIII. Unfoldment 108

Lesson IX. Health 124

Lesson X. A Month's Daily Lessons 131

Divine Science Statement of Being 69

Conclusion 163

Summary of Science Teachings 171

Introduction

The Spirit of Christ, which is the Spirit of Truth, forever proclaims its presence by the utterance of "Peace on earth, good will to men."

This proclamation of Perfect Love presages the healing of every ill, here and now. The peace it declares is for earth, not heaven; the "good will" is for men, not angels.

The fact that we have felt unrestful, and that a will contrary to good seems to possess us, proves blindness to that Presence and deafness to the "Voice" that is ever speaking "Lo, I am with you always."

In response to the ever-increasing interest in the things of Spirit, this volume is sent forth, that the strength of its message may add to the mighty chorus of Truth now sounding throughout our lands in acknowledgment of the Infinite Love that fills and rules the world.

To do justice to the subject presented in this book, old or new students must study it systematically, and consider its teachings earnestly, without prejudice. If we take to a book thoughts filled with preconceived and obdurate opinions, we shall bear away but little.

When giving our consideration to a new subject or to a new presentation of an old subject, an unbiased judgment is but fair. Truth may be tested; and demonstration of Truth is its best endorsement. "He that doeth the will shall know of the doctrine."

Intelligent faith is supplanting blind belief. "When that which is perfect is come, that which was in part shall be done away." The faith that has been merely belief and hope is being "done away" in a better understanding that is bringing conscious fulfillment of every hope.

This is the faith that "removes mountains" and "heals the sick."

Truth is changeless; only opinions of Truth change. Perfect Science is exact knowledge of Truth and, to deserve the name, must be as exact as is the Changeless Truth. Its conclusions are not drawn from appearances that are not yet understood, nor from beliefs that may change tomorrow. Its basis is the Changeless and Eternal.

We are learning now to say "I know," instead of "I believe." This is a step in spiritual unfoldment bespoken by Jesus: "Ye shall *know* the truth and the truth shall make you free. This is life eternal, to *know* God and Jesus Christ whom he hath sent."

The same consummation was foreseen by the prophets, who declared, "The knowledge of the Lord shall cover the earth as the waters cover the sea." The deplorable condition of God's people pending

this state of understanding is pictured in other words of the prophet, "My people are destroyed for lack of knowledge." *

Our faith must be logical to be scientific, and must be scientific to be intelligent and reasonable.

Written as well as oral lessons upon such a theme as this must be presented in a way that shall meet the needs of all. One desires to hear only Bible proofs; another, who reads or hears the same lesson, does not care for what the Bible says. Both of these have a right to be regarded, and Truth can satisfy both.

The metaphysical teachings of the Science appeal to those willing to hear Law and Order revealed, as based upon the One Perfect Mind. The spiritual teachings appeal to those who love the Fatherhood of God. But so closely linked are the Spiritual and the Metaphysical, so united are Religion and Science, that those who are drawn by the appeal of Science find themselves "religious" in the truest sense, and those who think they want only the religious, develop into scientific thinkers.

At the close of classes, students have come with new Bibles, eager to show them and to say, "I have never before cared to own a Bible, but now I wish to study it from cover to cover."

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* (Read in Selected Bible Readings, "The Value of Knowledge," p. 22, and "Understanding," p. 24. Students of these lessons should have that little book, as many references to it will be given.)

The first half of this book gives a very simple study and a Summary of Divine Science teachings.

The Summary gives, in concise form, the important teachings of the Science.

The second part of the book is explained in its preface.

Do not read these lessons too rapidly. Be certain of understanding and *practicing* each one before reading the next. One lesson carefully studied each day, or even alternate days, is sufficient for beginners. Learn the practical statements given at the close of the chapters.

In the arrangement of this book, the suggestion of a young friend is followed. Hearing a speaker tell of the difficulties of satisfying an audience varied in its consciousness, the young man replied: "I should think you would begin with the simplest and rise gradually to the highest, so giving something to help each." This is valuable advice, and represents the true plan for any book that is to be of universal service.

May each be able to receive that which nourishes him, and thus "grow" or unfold from and in Eternal Consciousness until he comprehends the Whole.

"That speaking the truth in love, we may grow up into him in all things."

PART I

This first chapter in Truth and Health is dedicated to all who are called Christians. We ask for it the earnest consideration of those who accept the Bible as their guide to daily living, and yet have not seen and practised its teaching about healing.

THE BIBLE TEACHING ABOUT HEALING.

It is said that proof can be given from the Bible in defense of almost anything we desire to believe. From the Bible the manufacturer of strong drinks can bring forward as much to support his cause as can the total abstainer his cause. From the Bible the slave holder can prove the right of his position. Even the desecrater of the Sabbath may quote Paul, for what could grant more liberty than his words: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Certainly we learn from this fact that we are not to choose a few isolated verses by which to fortify our theories. It is evident that at times man's own opinions found their way among the true ideas expressed in this book. Jesus, on several occasions, corrected Moses' teachings when the Jews quoted him in support of their theories; as Matt. 19:7, 8; Matt. 5: 31-44.

How, then, may we be guided and best helped in our study of the Bible? By remembering that it is the most natural book in the world. That it is the human interpretation of the Divine Truth, and that while it is "profitable for teaching, for reproof, for correction and for instruction in right-

eousness,'' the heaven-born idea that it contains is presented through the imperfect medium of human conception.

An honest search after the better way as taught in the Bible is sure to be rewarded. To do any subject justice, we should find all that is said on both sides; then only we can judge toward which the preponderance of evidence inclines.

Another consideration in such a search for Truth that certainly ought to have weight with Christians is that should contrary theories be *equally* balanced with evidence, we should choose always that course of action that will most teach us perfect dependence upon God, that will most inspire our love and confidence in the Divine Power, and, still more, that will tend to develop us in the Christ Character. Divine Healing does all this.

This search for the Bible teaching about Healing, we shall pursue, without effort to establish a theory of our own, but to study with unbiased thought the suggestions we find there.

First, let us consider what we can find throughout the Bible that supports belief in the use of medicines for healing.

EVIDENCES FOR USE OF REMEDIES.

In Isaiah, thirty-eighth chapter, we read that Hezekiah was sick. Although Isaiah told him he must die, Hezekiah ''prayed unto the Lord.''

"Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, I *have heard thy prayer,* behold, I will add unto thy days fifteen years." To a candid thinker, it must be apparent that Hezekiah's "prayer of faith" was rewarded by the assurance of renewed health. In this message of the Lord to Hezekiah there is no hint of the use of other means than the prayer. Isaiah seemed to deem some other help necessary. We read, "For *Isaiah* had said, Let them take a cake of figs and lay it for a plaister upon the boil and he shall recover." Hezekiah also had said, "What is the sign that I shall go up to the house of the Lord?" (verses 21, 22).

Is there not a significance in the placing together of these two facts? Were not both evidences of the lack of faith in the Divine promise? Truly "Elias was a man subject to like passions as we are"! (Jas. 5:17.)

It has been said of this, and the use of remedies argued from it, that *God* commanded the application of figs on the boil! An honest reader will see that such a fact cannot be gathered from the narrative.

The use of clay and spittle by Jesus in healing one blind man is often cited as evidence of the need of material means. Considered in connection with numberless other healing works of Jesus, in which there was no appliance of outward means, it would

hardly be reasonable to suppose that this one instance taught such a lesson. Clay and spittle, remaining on the eyes for a few minutes only, would not be accepted as a remedy for blindness. A minister has asserted that no one could for a moment suppose this application to have had anything to do with the healing.

In their use, there must have been a lesson and, as the blind one was told to go at once and wash off the clay, after which "he came seeing," it may suggest to us that we too are in blindness while we resort to material means, and that we must remove all such beliefs of help before we "come seeing."

Some refer to the fact that Luke is called "the beloved physician," but we hear nothing of his work as a physician. After his conversion to Christianity he became a fellow worker with Paul, and we know that Paul exercised the Christian's privilege of Divine Healing. Likewise now, many a beloved physician has seen and accepted, and is practicing healing through the Perfect Mind.

A few other statements are presented as pleas for medicine, but these are just as indefinite as the ones mentioned. Jesus' words, "They that are whole need not a physician, but they that are sick," may justly be claimed as having reference to his own work in healing the sick. He followed that statement with the further one, "I came not to call

the righteous but sinners to repentance." He knew the world's need of the Great Physician.

"A merry heart doeth good like a medicine," sometimes quoted, is thus given in the revised version, the more exact translation: "A merry heart is a good medicine," or (margin) *"doeth good healing."* So it does.

In none of these can we claim to see directions for using medicine. We fail to find any such directions in the Bible except in one place. It is written to Timothy: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Shall we say that this is good advice? It is one of the verses often brought against the temperance cause. I think most of us feel like saying to the writer of this, "That is poor advice to give a young man!" Yet this is the only statement that advocates the taking of remedies for sickness. Such is the array of evidence on one side.

Let us hear what there is to be said for Divine Healing.

EVIDENCES FOR DIVINE HEALING.

Is it not reasonable to expect to find in the Bible, where every rule of life is so carefully written, some positive directions about health? Says one: "The very first act of God after the redemption of his people from Egypt was to declare *himself their healer*. Every detail of human life was carefully

regulated, yet we find no mention of remedies or physicians."

"I am the Lord that healeth thee," was the direction to Israel in its early history. Divine Healing is by no means an offspring of today's New Thought. For Miriam's leprosy, Moses prayed: "Heal her now, O God, I beseech thee." It is recorded of King Asa that "in his disease he sought not to the Lord, but to the physicians, and Asa slept with his fathers." This is conclusive that at that time Divine Healing was known, and that it was considered a mistake for Asa—the good king—to turn to physicians.

David sings of God as the Healer of all our diseases as well as the Forgiver of all our sins (Ps. 103:3). It is told that Elijah and his successor, Elisha, healed the sick and raised the dead, showing that this healing power was known and practiced throughout the ages.

Solomon exhorts, "My son, attend to my words; for they are life unto those that find them, and health to all their flesh." Prov. 4:22.

In Jesus, above all others, we have the teaching and example of Divine Healing. One says, that if drugs or health laws are of God's planning, why is it that Jesus did not make use of these or teach of such laws and remedies? He never paid any attention to these means, but plainly taught the Power of the Divine Presence to keep men well and happy.

"A woman—who had spent all her living on physicians, neither could be healed of any, came behind Jesus and touched the border of his garment and immediately her issue of blood stanched." Jesus said to her, "*Thy faith* hath healed thee." He says to *all,* "According to your faith be it unto you!" This is evidence that Jesus recognized the power of faith in healing. He says to all as he said to the centurion's messenger, "As thou hast believed, so be it unto you." To deaf ears and blind eyes Jesus said "Be open," as though to say, "It is your privilege;" and they were opened. To the withered hand he spoke, "Stretch forth," and immediately it was done. Simon's wife's mother, "sick of a great fever," he took by the hand and lifted her up, well. He commanded the palsied man to rise and walk. He spoke to the dead as though they were alive: "Young man, I say unto thee, arise." "Damsel, I say unto thee, arise." "Lazarus, come forth!"

Were these miracles? In doing these works did Jesus set aside any natural law—did he change God's laws? If so, how could he be teaching us God's will and way? Remember, Jesus said, I am not doing these things; God is doing them. We may be sure that we see in Jesus' works the eternal will of God, and that in them is displayed the true law of Life. Because men did not then understand the law by which such wonderful things could be

accomplished, they placed their own interpretation upon them and called these works of God, miracles.

Jesus claimed no special power to heal; he declared, "Of myself I can do nothing." He instructed his disciples, and also the seventy he sent out, to heal as they preached—and these are the first Christian ministers in the first Christian churches!

He commanded the twelve to go to all nations preaching and healing, and to tell all nations to observe whatsoever he had taught *them* to do. This certainly includes healing. Matt. 28:19, 20.

One says, "In Jesus' philosophy, religion and health went hand in hand. Holiness was internal health, and health was external holiness."

A minister declared from his pulpit that Jesus was never sick, and that he is an example of what every Christian should be. Surely it is written, "As he is, so are we in this world. Of his fullness have we received."

Jesus declared, "He that believeth on me, the works that I do shall he do and greater works shall he do. *All things* are possible to him that believeth."

Hear his promises to all believers: "These signs shall follow *them that believe.* In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

This is connected with his command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15-18). If the command to preach is given to all ages, as we are taught, so must the promise of healing belong to all ages.

"Is any sick among you? Let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord. And the *prayer of faith shall save the sick,* and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Jas. 5:14, 15.

It is evident from this that the disciples did not believe that Divine Healing was limited to the students of Jesus, or to any age of the world. We know that for three centuries healing was part of Christian practice, "Until," as one says, "the Church joined hands with the world under Constantine." A voice calls to the Church today, "O Church of the living God, holding in thy hands thy Master's commission, with no clause annulled, and no sentence revoked by Divine authority, why is it that the lame must lie at thy door, and thou hast no healing shadow to cast upon him? Why must the sick lie on his couch and thou speakest no word of authority to lift him up? Have ye forgotten to 'Try his works to do?' Have ye no desire to show forth the signs that he promised you as believers? Have ye lost faith in the changeless power of his name?"

One says that if the sick cannot depend wholly

upon God and the sinful can, then are the sick more to be pitied than the sinful. It is written, "Who forgiveth all thine iniquities; Who healeth all thy diseases." How have we applied this? By trusting God wholly for forgiveness of sin, and trusting God partially for healing of sickness? The promise is as direct and explicit for the one as for the other. Do we need any intervention of man between the soul and its Maker for forgiveness of sin? Do we need any intervention of man between the body and its Maker for healing of sickess?

"There is a way that *seemeth right* unto a man but the *end* thereof is the way of death." Is not our present way ending in death?

"I am the Lord that healeth thee. Besides me there is none else. I am a jealous God, my glory will I not give to another."

"In the way of righteousness is life, in the pathway thereof *is no death.*"

"Must we not use the means that God has given us?" asks one earnest Christian. Yes, that is what we are now pleading. *Find out what means God has given us for our healing and use no other!* "If any man shall add unto these things God shall add unto him the plagues that are written in this book." We find "in this book" that prayer and faith are the only means God has given us.

Another asks, "Did not God make all the herbs out of which our medicines are made?" Yes, but as

one has said of this, God also made all the stone and wood out of which his children have made "other gods." "God hath made man upright, but they have sought out many inventions. Their land also is full of idols. They worship the *work of their own hands,* that which their own fingers have made." There is little difference whether our idol be of stone and wood or of herb.

Another excuse given is, "I do not look to the medicine to heal me, but I ask God's blessing upon it." Why not ask God's blessing upon our prayer of faith which his own word has promised for our healing? Why not claim his blessing direct upon *ourselves,* rather than upon the medicine?

"Whatever is not of faith is sin," and by faith are mountains removed in any time and in all places, whether these mountains be named sin, or sickness, or fear, or death. If faith will do such mighty works, should we not prefer that our faith be fixed in God our Eternal Good, rather than in persons, in medicines, in incantations, or in pieces of sacred wood?

Fear is the enemy of faith and is a form of disobedience. It is written, "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

Let us remember that *"The Age of Faith is always the Age of Miracles."*

"Because thou hast made the Lord thy habita-

tion" ("settled dwelling place."—Webster.) "there shall no evil befall thee nor any plague come nigh thy dwelling." Is not the evidence for Divine Healing overwhelming?

We cannot have a divided trust. "Ye cannot serve two masters."

Ignorance makes us turn to a power other than God for our good. This ignorance is "the sin of the world." Our thinking, ruled by ignorance of Divine will and way, seeks its own inventions and this is the reason for all the suffering we feel.

This ignorance is called sin, and one says, "The natural sequence is sin, sickness, death. If there were no sickness there would be no death, and if there were no sin there would be no sickness." This, we recognize as true, and, since true, what can heal sickness and death but that which destroys sin? Divine Healing is not sentimentality. It is the exercise of the perfect Law of God.

Divine Healing forgives sin as it heals sickness. What, says one, do you claim that you can forgive sins? No, neither can I heal sickness! Jesus did nothing of himself; certainly neither can you nor I. Yet Jesus said, "The *son of man* hath power on earth to forgive sins. Whose sins ye remit they are remitted." James says that in healing by the prayer of faith, sins are forgiven. The Power of love, that forgives all our iniquities, also heals all

our diseases. For all who call upon it in faith, that Power destroys sin, sickness and death.

This relation between sin and sickness is clearly taught in the Bible.

We find it was said to the Israelites: "If thou wilt not hearken unto the voice of the Lord, the Lord will make the pestilence cleave unto thee; the Lord will smite thee with consumption and with fever, and with inflammation and with tumors," etc. Here we see that all the ills to which flesh is supposed to be heir are the result of disobedience to the directions of Truth. The Lord is the Law.

God's law changes not. "He made known his way unto Moses," and his "way" is the same forever.

Isaiah foretold that the inhabitant of "Zion" "shall not say I am sick, they that dwell therein shall be forgiven their iniquities." No more sickness when ignorance is put away.

Jesus, above all others, taught this lesson. In healing the sick of the palsy he said, "Thy sins be forgiven thee." To another whom he had healed, he said, "Go, sin no more, lest a worse thing befall thee;" and of the woman bent double, he said, "Satan hath bound her."

"Were these sinners above all others? Nay, but except ye repent, ye shall all likewise perish."

Job said, "The thing I have greatly feared has come upon me." This explains his experiences.

Our method of healing is wholly a matter of education. Our children accept Divine Healing without hesitation, and the little ones are indeed blessed by being taught such perfect reliance upon God. In the Infant class of a large Sunday School, when the teacher asked, "Children, if you were taken sick, for whom would you send?" with eagerness they shouted, "The doctor!" "Would you not want Christ to come to you?" asked the teacher; with far less enthusiasm, they answered, "Oh yes, we would want Christ too." When we hear prayer offered in the Church for the sick one, do we not say, Who is so sick as that? Prayer is often the last resort after we fear that all else has failed!

"If thou say, Wherefore come these things upon me? This is thy lot, saith the Lord, because thou hast forgotten me and trusted in falsehoods. These are all estranged from me through their idols"—through acknowledgment of a power and a good beside God.

A minister was asked, "Should not ministers heal the sick as well as preach the gospel"? He replied, "Yes, they should, but they *do not know how!*" He was at least candid.

Sickness healed, without its cause in sin being touched, or pain relieved, without any effort toward freeing the thought from the deeper root of ignorance of Life,—this is a poor substitute for Divine Healing.

Such work may be described as making clean the *outside* of the cup and platter or as being "like whited sepulchers!" Jesus' healing went to the very source that destroys all ills. "Now is the axe laid at the root of the tree and every plant which my Father hath not planted shall be rooted up." "God hath not given us a spirit of fear," nor has God ever sent upon us any ill; to know this, is the beginning of power to root out and destroy such beliefs.

True and permanent healing will be that which purifies our thought from ignorance, and then shall the body be seen as whole.

In the History of Medicine we find: "We have reason to believe that, in Egypt, the art of medicine was first successfully practiced."

It is significant, granting that our knowledge of the use of medicine came from Egypt, to read:

"Woe to them that go down to Egypt for help, and stay on horses and trust in chariots. * * * Now the Egyptians are men and not God, and their horses flesh and not spirit."

By its own light we may interpret this, "Woe shall be to them that go to men, instead of God, for help, and that trust in flesh, and not in spirit."

Indeed, woe has been and is for this misplacing of our trust. But today many earnest Christians, asknowledging this mistake, are turning from man to God—from flesh to Spirit.

SUMMARY.

We see that

Forgetting our God is the cause of every ill.

To believe in separation from God is to forget God.

To believe in separation begets the belief of a power besides God. This belief is the "devil" which Jesus said "Is a liar from the beginning," for it is not true that there is any power besides God.

To forget God is to forget our good.

To forget our good is to feel a lack of good.

Man has sought out "many inventions" for good. He has thought that there was some good besides God—but Jesus said, "There is none good but one."

This is man's mistake that is called sin. He has given his faith to something besides God.

Without our mistakes, belief of sickness and sorrow could not exist.

Jesus showed man the better way. He showed that the healing of sickness must come through the forgiveness of sin, the putting out of ignorance. So long as we make mistakes we shall suffer. "Go, sin no more, lest a worse thing befall thee."

True knowledge saves us from making mistakes.

Only the healing is permanent that destroys ignorance by giving understanding.

Medicines can not reach our thought to give it understanding of Truth.

The alleviation of a pain, without annulling the mistake from which pain springs is not true healing.

Only God's power can truly forgive and heal.

Jesus healed as he preached, and he commanded every minister of his to do the same.

True preaching is healing—and true healing is preaching.

The Christ Church included healing in its work.

The Apostles preached healing to all nations.

The salvation of the soul includes the salvation of the body.

We are to glorify God in both soul and body, "which are his."

Man as the image and likeness of God must be "every whit whole."

Feeling sick proves that man is not conscious of being the image and likeness of God.

The Bible plainly teaches Divine Healing.

Every Christian is under the command of his Lord, "Preach the Gospel, heal the sick."

"Of myself I can do nothing."

By the presence, power and knowledge of the God that dwelleth in me, can I do all things.

"It is God that worketh through me to will and to do."

A Beginner's Course

Important to Students.

Since "men are but children of a larger growth," all may find help in the simplest teachings of Truth.

We must be as teachable as children if we would enter the Kingdom of Heaven. Old opinions and prejudices must not be allowed to bias our judgment. This is said to those well versed in the Science as well as to beginners.

As each study prepares the way for the next, we advise that these lessons be read in their order; also that questions be laid aside, until the entire course has been earnestly perused. Do not hasten with the study. Often the re-reading of a chapter will make its meaning clearer.

Above all, *put into use* whatever truth you see. "He that willeth to do the will shall know of the doctrine." Make frequent statements of the Truth you know.

Obedience is the first demand of Truth. It is written, "God gives his spirit to them that obey;"

for obedience opens the thought to receive the ever-present Spirit of Truth.

Before entering into further study meditate upon this thought,—

I lean not upon mine own understanding.

I yield to the leading of Truth.

This does not mean yielding to anybody's opinion of Truth. It signifies the surrender of all human opinions, and the acceptance of Truth Eternal and Changeless as soon as you see it. "Prove all things; hold fast to that which is good."

LESSON I.

Answers to Some Objections

"When that which is perfect has come, that which was in part shall be done away."

The words of Jesus are growing in interest and significance because we are finding in them a meaning deeper than ever before realized.

One minister has said: "The Bible means more to us than it did to our forefathers, and it will be a fuller revelation to our children than it is to us." This is but another way of saying that the race is growing in its understanding of Truth.

Jesus said to his disciples: "I have many things to say to you, but ye cannot bear them now." This shows that in speaking the Truth Jesus was limited by the dullness of his hearers. He sometimes rebuked their lack of understanding, as in Matt. 15:16, Mark 8:21.

Would we not like to hear the "many things" left unspoken by Jesus at that time? Is there any possibility of hearing them? We are assured of this by Jesus who added to his words quoted above, "Howbeit, when the Spirit of Truth is come, he will guide you into *all truth.*" This indwelling Spirit is always with us; it "comes" when we are able and willing to hear it. "Behold I *stand* at the door and

knock." Never does the Divine Spirit leave the soul, yet it is only when we consent to its presence that it is known by us.

This indwelling Spirit is both teacher and guide. It was this teacher that guided Jesus and lifted him above human opinion into Divine Understanding. Even his body had part in this renewing of his thought as ours, too, shall have. It is written, "If the Spirit that raised up Jesus from the dead dwell in you he shall also quicken your mortal bodies by his Spirit that dwelleth in you." "It is the spirit" (*dwelling in you*) "that quickeneth—Christ in you the hope of glory." What wonderful words when read in the new light!

How these words contradict our past belief that revelation has ceased and that the "voice from heaven" is silent.

> "God is not dumb, that he should speak no more,
> If thou hast wanderings in the wilderness
> And find'st not Sinai, 'tis thy soul is poor!
> There, towers the Mountain of the Voice no less
> Which whoso seeks shall find. But he who bends,
> Intent on manna still and mortal ends,
> *Sees it not*, neither hears its thundered lore."

"There is nothing covered that shall not be revealed." (Matt. 10:26.) We find in Jesus' own words that relevation is not limited to set times and places; that until every "mystery" of Truth is made plain, revelation shall continue; that wherever or whenever there is one that can "bear" it—or receive it—fuller Truth is becoming known.

One objects and says: "We cannot have a new truth; revelation has ceased." This dooms us to receive all Truth second hand. Vain, then, are Jesus' assurances that the Spirit should continue to guide the followers and disciples of Truth into all Truth.

Verily, we cannot have a new Truth, for all Truth is eternal and changeless; but so long as we do not *know* all, there must come to us new light upon the eternal Truth.

"Revelation is unveiling, but the veil is on the face of man and not on the face of God." The veil is a fitting symbol of our ignorance; with every new revelation of Truth the veil grows thinner. "Which veil is done away in Christ." In the full understanding of Truth all ignorance is "done away." Revelation is not the making of a new Truth, it is simply the uncovering of the ever-present Truth as we are able to see and hear.

We speak of the discovery of a new star; we mean it is a new discovery of a star that belongs to the ages. It is something new to our understanding, but not new to Truth.

In the "new truth" of today, there are many new discoveries—that is all. It was foretold by Jesus, and throughout the Bible we find numberless predictions of such a change carrying us out of the "old" into the "new." (Read from Bible Selections, "New Things," page 106.)

"Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared." But, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," saith the Spirit. If revelation has ceased, then indeed must this promise remain unfulfilled, since there are yet eyes that do not see and ears that do not hear.

Every discovery is a revelation.

Jesus discovered some Truth that Moses had not seen. "Clouds and darkness are round about him" is David's conception of God. With Jeremiah, we have been willing to say, "Thou hast covered thyself with a cloud that our prayer should not pass through." In a better understanding of God, John declares, "God is light in whom is no darkness at all. That was the true light that lighteth every man that cometh into the world. Take heed that the light that is in thee be not darkness." Take care that thou art not in the dark concerning the things of Truth.

David and Jeremiah saw the darkness in their own conceptions and thought the "cloud" was around God. "Thou thoughtest that I was altogether such an one as thyself, but I will reprove thee." As well might we say on a cloudy day, "The sun has wrapped itself in clouds and darkness!"

The clouds that hide the sun from us are *around our earth* and arise from the earth. Every sense of

"cloud"—every fear, doubt, sorrow or pain comes from "self" and not from God; is around us and not near the Source of Light and Love.

These are new discoveries that come as we open our eyes to see and our ears to hear that which forever was and is.

Another objects that we are claiming too much of heaven on earth; that here we are to expect troubles and suffering to prepare us for happiness beyond.

We reply that Jesus' teachings point to the heaven "within" and "at hand." He said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." All Truth is universal. He is a living witness of what the Truth will do for every one that receives it. Here, on earth, he overcame sin, sickness and death. He "brought life and immortality *to light*" —that is, he enlightened man's thought to the consciousness that sees life and immortality as present realities.

It is said of him that "he was manifested to destroy the works of the devil" here and now, "That he might deliver them from this present evil world according to the will of God. Now is the day of salvation. Peace on *earth,* good will to *men.*" Indeed, it is hard to find a promise for the future.

Of Noah, Abraham, Isaac and Jacob it is written, "These all died in the faith, not having received

the promises, but having seen them *afar off*." (Heb. 11:13.) "My people are destroyed for lack of knowledge."

Postponement has destroyed our peace, and it is we that make the postponement—not Truth. "Ye shall know the truth and the truth shall make you free." Where? When? Surely, not in place or time, but whenever it is received. "The kingdom of God is within you—at hand." All these centuries have we been coming to an appreciation of these words: "Now is the day of salvation."

We may have "heaven," which is perfect harmony, whenever we will accept it. "*Now* is the accepted time;" now, the time to accept all good.

We recall the story of one who sought the temple of Fame. Believing it to be upon the height of a distant mountain, he spent his life toiling to reach that summit, only to learn, too late, that the temple he sought was in the midst of the plain he had left!

It may be that those who have sought a distant heaven have reached the desired goal to find that the heaven they sought was always in their midst and must be found first within the soul.

Some object to the Science teaching that it has not come through the Church. "Our Bishops and great religious teachers should be the first to receive the light of a new truth," they say.

Has it ever been so? Has not every reform

been outside of the Church? Has not the Church feared to entertain the idea of progress in religious thought? When, occasionally, a minister does see and express some new discovery, he is usually ejected from the Church.

The Church of Jesus' time was in a rut; it said, "We have Moses, and the prophets; we know that God spoke to them. As for this fellow, we know not whence he is."

One says: "If Jesus had taught no higher truth than the Jews had received from their forefathers, they would have heard him gladly; but they could not accept his new doctrine."

We read, "All the chief priests and elders took counsel against Jesus to put him to death. The chief priests and elders *persuaded the multitude* that they should destroy Jesus," hoping thus to destroy his teachings.

The Church ever refuses to listen to a doctrine new to its thought. It is hard to give up the old conceptions for the new consciousness, though the new bring us fuller light. Truth bids us "Leave all and follow."

The world has been crying for more light and then shrinks in alarm from the "new things" that more light reveals!

We pray for spiritual understanding, but we wish to dictate the channel by which it shall come to us. A simple story is told of a nest full of birds

that were deserted by the mother bird. With wide-open mouths the little ones cried for food. An attempt was made to feed them, but as the *strange* hand approached, every mouth was quickly shut in a flutter of fear. Food was placed on the edge of the nest—in vain. The little birds were afraid to take the food from a "strange" source and were too blind to see it "at hand." In time, they all died, not from lack of food, but from lack of sense! "May we not," says the writer, "for the same reason, lose the good sent to us in answer to our cries?" We have the warning, "Be careful to entertain strangers, for, thereby, have some entertained angels unawares." The strange thought we reject may be the very angel or message of Love for which we have been pleading.

The cry of the hungry birds is heard all around us, "Give us our daily bread and our water of life, but give it from the familiar hand, or we will not accept it."

It is written, "The path of the just is as a shining light that shineth more and more unto the perfect day." More and more revelation comes to the one who is obediently walking in the light he sees, and is ready to hear.

"Not many mighty, not many noble are called" (hear the call): "God hath chosen the weak things of this world to confound the wise. The common people heard him gladly. How hardly shall they that have riches enter into the kingdom of heaven?"

The self-satisfied, those supposedly rich in material and spiritual good, have no room for fuller Truth. To come "as a little child" requires "unloading" of all opinions both good and ill; the attitude for this emptying must be "on the knees;" must be the complete surrender of personal opinions. "Hardly" can the "rich" or self-satisfied consent to this unloading.

The "common people" who "gladly hear" are the empty ones who have never been exalted in the eyes of the world, have had no pride of intellect nor any reputation of spiritual knowledge. These readily listen to a better way.

Some hesitate to accept a new teaching of Truth on the plea that they do not wish to depart from the faith of their forefathers. They will say, "I am satisfied to live and die by the light my parents had —it was good enough for them, so should it be for me."

We would ask this one, "Do you use tallow candles? If not, why not? Since your parents were satisfied with the candle light why should you not be?" Are we not keeping pace with and enjoying the benefits of the modern discoveries unknown to our forefathers? They made use of the best light they had and must not we?

We may feel well assured that our ancestors have by now discovered a better "light," and that

as we grow with the unfolding thought of the time we are no more than keeping with them.

In the use of electricity to-day man has not made a new truth; he has but discovered the use of an eternal Truth.

Have you ever ascended a mountain? Did not your view change with every advance? As you ascended new visions greeted the eye; things not seen from below came into view. What was changing? Not things, but your view of things.

We are promised a "new heaven" and a "new earth." John saw the new heaven and the new earth from the mountain top. Uplifted in Consciousness (the mountain) shall we too see these "new things"—not new creations, but the eternal creation of God seen in a new light, from a new standpoint.

In our study that follows, we shall look upon all things in the new or increased light in which we must see in a new way, "speak with new tongues," find a "new name" for man, and say, "Behold, all things have become new."

It is true, indeed, that "The people who sat in darkness have seen a great light."

(Please read from Bible Selections, The Need of Understanding, page 24. The Value of Knowledge, page 22.)

"There is a work for each of us now to do."

This Science makes Truth practical because it teaches us how to practice Truth. The method is simple and direct.

Let us now put the little we have seen into statements of Truth and repeat them thoughtfully several times each day:—

Truth is changeless.

The Spirit is the only guide into Truth.

The Spirit dwelling within me is leading me into the knowledge of Truth.

The kingdom of God is within me.

The Truth hath made me free.

LESSON II.

Revelation

"Worlds grow up as well as infants."

"That speaking the Truth in love, we may grow up *into* him in all things * * * even Christ."

To-day the method of education differs vastly from that of a few years ago. To-day, as never before, are we considering original meanings. Educate, from *educere,* means "to lead out."

In educating the young there is now a recognition of innate powers and possibilities. As the seed contains the form and substance before growth begins, so Knowledge is the essence of man's Nature before his development in Knowledge is started. Education is a leading-out of these possibilities, and the essence of all that is gained in education is forever within man's consciousness.

Teaching does not fill a child's thought from without, but draws from the child-mind an expression of what is within.

A tree is the result of the "education" of the seed. The tree was perfect within the seed prior to its development. Growth is a development, or unfoldment, from within outward. Self-expression is true education.

Unfoldment, or extension, suggests the need of more room. A tree must have greater space and fuller environment than a seed. Even so does education broaden man's understanding and enlarge his knowledge of all things.

We are not surprised to find in the seed-time of the world small conceptions and belittling views of God, hence of man and of the world. A limited belief of God, the Creator and Source of all, must result in a contracted thought of creation, a thought that might have been large enough for the seed, or beginning, but one that will not satisfy the needs of fuller understanding.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

A child, in the process of its education, passes from grade to grade in the school. In the higher grades it should not think and speak as it did in the first. Even as a child grows, so has grown the race. It cannot always think and speak as at first.

Throughout the ancient writings, we have messages from students in first, second, third and fourth "grades"—even unto the highest. We find in these writings the lispings of babes and the utterances of manhood. "The first man (infant or first view of man) is of the earth, earthy; the second man (larger understanding of man) is the Lord from heaven."

All this development is from the perfect seed

of the beginning, the thought unfolds from Knowledge into fuller and fuller Understanding of itself —of its own possibilities and powers.

Now is the time of fulfillment, because man's understanding has expanded into the "ripe corn in the ear." It is in Consciousness, not in time, that perfection is realized; it is in Mind, not in place.

> "How far from here to heaven? Not very far, my friend,
> A single hearty step will all thy journey end!"

A child that has accomplished the work and fulfilled the duties of a grade is always promoted to the next. He does not hold the lower grades in contempt, but sees them as stepping stones to higher things. Divine Science reveals everything good in its place, hence has no prejudice against past teachings and beliefs.

Our responsibility is two-fold; first, to obey by putting into practice the Truth we see; second, ever to be alert for fuller revelation of Truth, ready to catch a hint of something beyond what we have yet seen.

"There is nothing new under the sun." The light of electricity that now brightens our homes might have illumined the "Garden of Eden" if man had then known its presence and its laws!

"Before Abraham was, I am." From the beginning Christ has been "rising from his sepulcher" as the Truth has been more fully perceived and received.

We cannot see by the light that lights another; we may get the spark that shall set our lamp to burning, that is all. "The spirit of man is the candle of the Lord;" there is in each soul an illumination—a radiance from the Inmost Soul—the Source that is Infinite in Love and Wisdom.

"Lo, I am with you always." Divine Intelligence never forsakes. Once in a while one hears and this is revelation.

Ignorance is evidenced in blind faith that postpones our day of salvation and limits its fullness. This culminates in suffering and death. Truth perceived destroys this ignorance and frees our thoughts.

Truth never destroys any Truth, but the fuller includes all the fragments that have preceded.

> "Our little systems have their day;
> They have their day and cease to be.
> They were but broken lights of Thee,
> And Thou, O Lord, art more than they."

As long as man invents systems of Truth, they will prove to be "but broken lights." The Whole Truth is known only as we understand the infinitude of the Eternal and see it as being all there is.

Truth has been compared to a cone having its base in a circle and its summit in a single point. The circle represents the Truth that encircles the Universe and fills all time and space; the point is but a circle brought together. So we shall find that as our

thought is lifted up in Consciousness, it beholds all in one, fulfilling the words, "That in the fullness of times (full Consciousness) he might gather together in one all things in Christ." Christ—the impersonal Truth—is the power that shall draw all unto itself by revealing itself as all.

We have seen this well nigh verified in classes, where, among thirty or more pupils, many creeds are represented, besides those without creeds. After earnest attention to the Science teachings, Catholics, Protestants, Jews and Infidels alike, surrender to the power of the impersonal Truth in which all can unite.

For centuries we have plead, "Thy kingdom come." Since the kingdom is "within us" and "at hand," whence is it to come? We must come to a knowledge of its presence with us and must learn that the Presence of the Kingdom means the Presence of Peace.

We need not feel surprised to-day at finding ourselves being "gathered into one," more conscious than ever of the God-presence always with us. We need not wonder if John's vision from the "mountain top" be ours. It is the fulfillment of the pledges of the past.

All along the way we hear the voice that promises full redemption for the earth and for flesh. It spoke first in Eden, "The seed of the woman shall bruise the serpent's head." Through Job it de-

clared, "I know that at the latter day" (in later Consciousness), "my redeemer shall stand upon the earth," and, "in my flesh shall I see God."

The prophets echo the same Truth: "According to his promise, we look for a new heaven and a new earth. Every knee shall bow and every tongue confess. The whole creation groaneth * * * waiting for the redemption of the body. The earth shall be full of the knowledge of the Lord. The wolf also shall dwell with the lamb and a child shall lead them." How does this redemption come? By revelation of what always is. Revelation comes to all who can see.

We have never doubted John's vision of heaven descending to earth (Rev. 21:2), nor the voice that assured him of God's own presence with men and the cessation of death, pain and sorrow. We have doubted that now is this day of salvation, and that we should see it.

We have decided just how that day is to come. The Bible says it "cometh not with observation," but "as a thief in the night" stealing so silently upon us that ere we are aware of it we find ourselves in its presence! It comes "as the lightning cometh out of the east and shineth even unto the west," for it is an illumination within the soul that takes possession without noise or commotion. It is a revelation of the Truth that has been with us always.

To receive the first evidence of Truth's pres-

ence, we must look, not without, but within. "*To as many* as look for him shall he appear." It is an individual privilege, to see and receive the Christ—one that is the right of every living soul as soon as it consents to the inner guidance of Truth. This is the "second coming."

Man's consent to Truth is fulfilling the promises. "Full consent is absolute rest." The prophets foretold these possibilities. To be able to prophesy has seemed wonderful, but greater than prophecy is the vision that sees and accepts now the possibilities of Truth. Prophecy sees, but postpones fulfillment. To see and receive the Truth as ever-present is a fuller revelation.

Truth is an Eternal, Changeless "fullness that filleth all in all." In it "we live, move and have our being." It has always been within and around us, while we have passed our days searching for it, as the fishes seeking the sea.

Jesus found men in this blind condition. He told them of Truth's presence "within" and "at hand," but while they could not "see," he kindly said, "Go on seeking and ye shall find."

We search for a thing as long as we do not know where it is. Our search for heaven has proved that we knew not where to find it. So soon as we can understand his words and say, "Thy kingdom is come," we cease our search and live in the joy of knowing that Pure Presence. "Ye shall find"

means that some day we shall know and possess what we sought and then seeking shall end.

The promise is not that we shall be something we were not and so be freed, but that we shall learn the Truth of what is, the Truth that is changeless. As it was in the beginning, it is now and ever shall be. It is a matter, then, of seeing, and of knowing what we did not before see or know.

One says, "The light is here now; let us realize this." The Truth is here, now; let us realize this. Perfect Life is here, now; Perfect Love, Perfect Health, Perfect Joy and Peace—all here, now. Let us see and accept this, if we would know freedom.

"Let us not postpone the day of revelation"—yes, and let us not relegate revelation to the past. Whatever our forefathers saw or received we may see, and surely we should after these years of opportunities be able to receive the deeper, broader, higher vision.

When we understand that the Infinite goodness of Life is here, now, we in the midst of it; it in the midst of us, we shall know how to let this great Truth possess us, bringing realization of harmony to ourselves and others.

Our following studies will help us to see the reality of these facts, and will teach us how to take hold of these things.

LESSON III.

God

Science is "Knowledge; Truth ascertained; Knowledge duly arranged." A science must have a changeless basis and all conclusions must be in harmony with that premise.

We find Life to be an exact Science and in Science have found an explanation of Life, satisfying because it is certain. To gain certain knowledge of Life is an attainment most earnestly to be desired.

One says, let an hundred men guess at the size of a hall and there will probably be an hundred different guesses. Let a measuring rod be used, and, though its measurements may disagree with every one of the hundred notions, all of these will be readily yielded to the exact standard.

Our estimate of Life has been guess work. The hundreds of different creeds prove this—no fixed standard of measurement. Science is exact. It estimates Truth from a changeless basis. Is it a wonder that so many are glad to give up uncertainty for certain Knowledge?

"This is life eternal to know God and Jesus Christ whom he has sent." "Ye shall know the truth and the truth shall make you free"—two of the

greatest boons that humanity craves, Life and Freedom, are ours for the *knowing*.

The Changeless and Eternal we have called God and where else shall we look for that in which there "is no variableness neither shadow of turning?" In what else shall we find a satisfying basis of Truth or Source of all things but in the Eternal Order?

"Order is heaven's first law" and the order in all building is to lay first the foundation. The strength and safety of the building depend upon the security of its foundation.

We shall now study this First Cause of all things and shall ask you to give your attention and faith in the fullest way you have ever known. It is hard to begin to comprehend limitless Truth. Fear not to magnify the Creator of all. Let "Infinite" convey to your thought the most unbounded, unlimited idea conceivable. This is the foundation Truth in Science, Limitless Being, too great to be more in one time or one place than another, but is equally present everywhere, and is the all of everything.

This Truth of God is and has always been expressed in the following terms:

OMNIPRESENCE, OMNIPOTENCE, OMNISCIENCE.

Omni-presence; All-Presence; One and Only Presence.

Omni-potence; All-Power; One and Only Power.

Omni-science; All-Science; One and Only Knowledge.

There is no other Presence, no other Power, no other Knowledge but the One.

Study this; learn it, consider it deeply; receive it fully; state it often.

Remember, Truth is eternal and changeless. Another and opposing presence, or power or knowledge may seem true but, because it may change, it it not absolute Truth. It is said that the devil and all his works shall be destroyed. Jesus said of the devil, "He is a liar and there is no truth in him." Whatever may be destroyed is not of Truth but is of our conception of Truth and that conception shall come to an end.

The "devil" is all of evil belief and exists so long as we believe it true. It is the belief of a presence, a knowledge and a power besides the Infinite. The Truth comes to us and reveals that this belief is false and thus sets us free from it. There can be naught besides the Infinite.

Evil is only a supposed power, for "There is no power but of God." As soon as we refuse to believe in its power and live up to that, we shall cease to serve evil. God Omni-potent, without doubt, means no power contrary to God.

"Let the wicked perish at the presence of the Lord." As we know the Omni-presence truly, the thought of any other presence or power perishes.

So it is written, "The Lord is in the midst of thee, thou shalt not see evil any more."

(Read Selected Readings, pages 10, 12, 14.)

The devil stands for the darkness or ignorance of the world thought in which men "have sought out many inventions." Bring light into darkness and we know that darkness disappears. Now you see why we ask you first of all to think deeply of that Presence that, as Paul describes it, "filleth all." Just in proportion to our realization of this, will appearances of evil go. Thinking helps us to realize Truth.

To think of God aright, we must admit *Infinite* Being—and this obliges us to "give no place to the devil." That which is Omni-presence fills all space. "If I ascend into heaven, thou art there; if I fly to the uttermost parts of the earth, even there shall thy right hand guide me. If I make my bed in hell, behold, thou art there."

That which fills all space can not be limited to form, but contains all form within itself and is the Substance of all form. This is why we find God to be impersonal and not a personal Being. The Infinite is too great to be known as personal, but includes all persons and things within itself—is the "all in all."

Air fills a room. Light, heat and sound are vibrations of air. Air includes these various manifestations of itself, but is more than any one of them.

So does the ever-present Spirit hold within itself and fill all that exists, yet is more than this.

Opposites cannot be in the same place at the same time. Light and darkness, heat and cold, sound and silence, cannot fill the same place at the same time; neither can good and evil exist together. Such a supposition banished our "first parents" from Eden. Such a belief exists only when man is asleep to Truth as shown in the parable of the wheat and the tares. The Master, Truth, planted only good seed. God is the Source of good only. An enemy sowing tares is seen only in sleep or in the ignorance of thought. Upon awakening, we see that the good only was planted, and the opposite has no right to be in our world. To see this is the beginning of the destruction of evil. When the tares are thrown into the everlasting fire, when belief and appearance of evil are consumed by our knowledge of the Truth that God is all in all. We cannot know this, and believe in an opposite.

The conception that supposes there are two powers contrary one to the other must believe in enmity, must claim separation from God. Truth perceived destroys this error and frees our thoughts from the thraldom of ignorance—perhaps not all at once, but sooner or later as we are willing to surrender all opinions to Truth. "He that loveth father or mother (inherited opinions—former conceptions) more than me (Truth) is not worthy of me."

Until we can give up all past beliefs for Truth, we are not ready for (worthy of) Truth.

Science leads us into Perfect Understanding, based not upon past or future, but upon the Eternal. This Understanding compels new thinking and new speaking. "They shall speak with new tongues."

New Understanding that brings new habits of thought must result in new realizations. "Because thou hast made the Lord thy habitation" (habit of thought) "there shall no evil befall thee, nor shall any plague come nigh thy dwelling."

We are now learning how to make the Lord our "habitation;" how to form the habit of continuously thinking of the Presence, the Knowledge and the Power of Infinite Good to the exclusion of every other opinion. This consciousness must eliminate our thinking of evil, and destroy every false belief about the body's being ill or out of harmony.

A minister recently declared that Divine Science makes too much of this word "Infinite" in claiming it to be the whole to the exclusion of all else. He called attention to the fact that we speak of an infinite line, "Yet," he adds, "there may be many infinite lines." Does he intend to imply that there may be many infinite Gods?

What is a line? "A line is length." Then truly it is "infinite" only as length. Can we compare that to God, the Omnipresence? Is not the "fullness that filleth all in all" infinite in length,

breadth, height and depth? "Unbounded on every side" truly signifies the one only Presence existent.

We find that the One Perfect Mind is Infinite. We can associate it with Omnipresence and know it as the One, Only Mind. Perfect Substance is Infinite, hence is the only Substance. Perfect Being is Infinite—all that is being real and true.

These conclusions are inevitable since we accept the *Infinite* Nature of Divinity. If there were another substance than Spirit, there would be another presence; if another presence, another knowledge and power, all of which suppositions are contrary to our fundamental principle that the One Being is Omnipresence, Omnipotence and Omniscience.

Our first step in Science is to fill our souls with the Consciousness of the One Presence, One Knowledge and One Power. This will exclude the belief in any opposite.

Make the statement frequently before reading further, "God is *all* powerful;" emphasize the all. When alone, speak it aloud over and over. Whatever you feel or see contrary to good, speak or think earnestly, "God is all powerful," and add this, "There is no power contrary to the Good."

CONDENSED STATEMENTS.

By thinking and speaking Good, we become cognizant of it. Whatever Truth we see, we should at once begin to speak. Speak always of Good.

We have seen the folly of postponement—that Truth delays nothing of Good.

Speaking in the name of Truth, we should claim the Omnipresence or presence now of All-Good.

We should likewise disclaim any lack—any postponement of Good.

God Omnipresent means Good everywhere present.

Put these truths into words. Make statements of these things, for this constitutes the practice that makes real to us the Truth we see.

Statements of Truth (to be thought and spoken as often as possible each day):

The Good is everywhere. The Good is all Power, for God is Good and God is Omnipresent.

I do not believe in postponing any Good.

In God I live, move and have my Being.

If fear comes into your thought, put it out by saying, "I have nothing to fear, for God is all." If pain is felt anywhere in your body, put it out by saying, "God—the Good—is in that very place; all is Good." Be very persistent in this, repeating it until you feel free.

NOTE—The unusual use of capitals in these lessons is for the purpose of dignifying the thought of these words; each is a term that signifies God.

LESSON IV.

God and Man

"There is much discussion of the question as to how the world can be brought to God. The only way to accomplish it is to bring God to the world."

From our very first serious consideration of Truth's changelessness, we begin to see that our perfect salvation is not afar off in some future time and place, but is now and here, and that now is the time to accept our complete redemption. For God is always in the world.

"Faith is the *substance* of things"—not hope for a future; and "whatever is not of faith is sin." It is sin to believe in lack of substance of Good for it is only lack of faith, or understanding, that causes us to feel so. (In its original meaning, sin is "a falling short," "a missing of the mark.")

It is easy to fall into ruts, and when we see how firmly and for how long men have believed in a real opposite to God, we shall understand why it is so hard to pull out of that rut of ages.

A habit of thought is a rut. We all know what mighty effort it requires to break up old habits. Now we are to pull out of habits of thought that are centuries old; we are to "put off the old man," or that false sense of man that results from believing

in opposites to the Infinite, and "put on the new man that after God (in the likeness of God) is created in righteousness and true holiness."

We are, as it were, to go back to the beginning, and start all over with a new Consciousness of man —an idea eternal to Truth, but new to our thoughts. Jesus spoke of this as being "born again," and becoming "as a little child." Paul called it becoming "a new creature." It is a new way of understanding. It is becoming conscious of that which is.

Paul called the false sense of things "carnal mind," and said it was "at enmity with God." Since God is the only Mind there cannot be a carnal or mortal mind. Since we know this, we can no longer miscall mind mortal, or believe in enmity to Omnipotence. It is false sense that thinks and says these things, and after we see the Truth we must no longer speak according to a false sense.

God is known to us as Infinite Being, Principle, Mind, Spirit, Substance. We see that to accept God as Infinite is to know this Being as "unbounded on any side."

We have noted that an Infinite Idea of God is come to us that so enlarges our thought of this limitless Being that it cannot any longer be known as less than the Fullness that is all in all. Omnipresence, Omnipotence and Omniscience truly implies this, but the original meaning of these words has been dwarfed to suit man's comprehension. The

new Consciousness has vivified the old terms by which Deity has been designated. As an illustration of this, let us consider the terms that are synonymous with God as Creator, and probe their deep significance.

The nature of this Infinite Being is known to us as Wisdom, Love, Knowledge, Understanding, Power, Life. Truth illumines these words. Before each, place the word Infinite and after each, add Omni-presence, these two almighty words belong to each attribute of Divinity.

Infinite Wisdom, Omni-presence.
Infinite Love, Omni-presence.
Infinite Knowledge, Omni-presence.
Infinite Understanding, Omni-presence.
Infinite Power, Omni-presence.
Infinite Life, Omni-presence.

Think deeply of this. Perfect Wisdom, Love, Knowledge, Understanding, Power and Life filling all—the only true presence.

The very thought expels the supposition of any evil presence.

This Presence is Omni-potence—no contrary power to Love and Life! Do not fear to hold too broad a thought of God's infinitude for, try as you may, enlarge your thought of it all that you possibly can and you will no more than touch the Whole Truth. (Read Bible Selections, "God," page 8.)

This Infinite has been called the Creator. The

words "God" and "Creator" have been distorted in man's effort to conform the Infinite to his own conceptions. The new meaning suggests Source—not a Creator making things of nothing, but of Its own Life and Substance, bringing forth from Eternal, Invisible Being all the forms of Life. "For of him and through him and to him are all things." (Rom. 11:36.) "For the invisible things of him are clearly seen, being understood by the things that are made." (Rom. 1:20.)

God is the Source and Origin of all things, as a fount is the source of its stream. "I am the beginning and the end" saith Spirit. The Universal Spirit, the only Life and Substance, is the "beginning," the Source. That which emanates from this Infinite Life and Substance is the "end;" it is Spirit, too, for there is but One Presence, One Life and One Substance. Creation is also Spirit. Everything begins and ends as Spirit.

When we speak of God as Principle, we refer to the Infinite as the First and Only Cause. Principle is thus defined by Webster: "The source and origin; that from which anything proceeds; the beginning, the first." It is the First Cause, the beginning of all things wherein we find the true Nature of all things. The fount determines the nature of the stream. So God is our beginning and our nature is decided by his.

We know that Principle may be demonstrated or

worked out, as in mathematics or music. The principle of Perfect Life is Omnipresent. From this we learn that Perfect Life is being demonstrated everywhere! "Work *out* your own salvation," from within, for your salvation from sin, sickness and death is in the fact that the Principle of your Life is Perfect; that your Inmost Being, or Eternal State, is perfect. Perfect Mind is the Source of all.

To reason aright, we must find Cause. To understand creation, we must study its Source. To know what is possible to man, we must search into his Origin and find therein his Nature.

One thing we may safely assert of this Divine Life; that it is Omnipresent Principle, Good, and the Source of all good. Yes, the Source of good only. Since there is but One God, there is but One Good. It helps us to feel God in a new sense when we say "the Good." Changeless is this Eternal Goodness.

There is only One Mind, One Substance, One Source, One Spirit, One Presence, One Power, One Life, all Good. *State* this fact many times.

Now, we have a standard by which to judge of all things, a basis from which to reason of Truth. First understanding how to say, "Let God be true and every man a liar." Let the Good of Life, the Perfection of the Infinite One, be the Whole Truth and every opposite opinion be as nothing. Infinite Knowledge has no opinions; it is Changeless Wisdom. Opinions change, hence are not to be considered in estimating Truth.

Understanding this, we are then to be willing to admit that the Whole of Truth must be found in the Infinite Mind and It manifest. We are now to turn from appearances and "judge righteous judgment." That is, we are to decide about what is true, not by past opinions, nor by present feelings; not by how things seem to be, but from our knowledge of an omnipresent Principle of Truth. How can we insist that we see truly, when we declare that "now we see through a glass darkly?"

That "glass" is being cleared and we are beginning to see "face to face."

Having Consciousness of the Infinite Truth, we shall now "measure" things by that standard. All that is true must be included within and be the nature of Infinite Truth. We find that Life Eternal and Changeless is Truth; that Wisdom and Knowledge belong to Truth; that Perfect Love is the Nature of Truth. All Truth is of Eternal Nature. True Love can never change; true Understanding can not fail; true Life can never end. Hence all of this is true now.

Everything may be estimated from this standpoint of Truth—that whatever God is, is Truth; what God is not, is not Truth, hence is not Eternal. Otherwise God would not be Infinite.

It is plain from this what estimate we now place upon sin, evil, sickness and death. To be verities, these must be part of the Divine Nature, must orig-

inate in the Perfect Source and must be eternal. This compels us, if we accept God's Omni-present, Infinite Being as Truth, to know the opposites of that Being as false. Truly has the prophet declared: "Ye have eaten the fruit of lies."

As long as we *believe* a lie we are subject to it, for we act upon it and must have the fruit, or result, of that action. When the Truth becomes known, we give up the false, act upon the true and have the result of that action.

We see that our past estimate of Life has been false. We have said with our lips that God is Omnipresent and Omnipotent, but have denied this in our hearts by admitting another presence and power opposed to Good.

"For as much as this people draw near to me with their mouth and with their lips do honor me, but have removed their heart far from me and their fear toward me is taught by the precept of men, therefore the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

This time seems upon us and the question is answered as to why our great religious teachers are not the first to herald the fuller Truth. "The Wisdom of their wise men shall perish." Woman first saw the risen Lord and was sent to tell the disciples! Jesus said, that he that was least in the kingdom of heaven was greater than the greatest prophet. It

was the leaders of the church that would not accept Jesus and persuaded the people to crucify him.

The first step toward strengthening our thoughts in a renewed consciousness is seeing and admitting our mistakes. "If we say we have no sin, we lie," for our present conceptions are full of mistakes, but until we acknowledge this and are willing to be unloaded of our many opinions, we cannot be filled anew with Truth.

Science does not cover error, but rather uncovers it, that it may be destroyed. He who would come to the Light must submit to having his deeds reproved. "My thoughts are not your thoughts nor my ways your ways," saith the Lord; but the call to every living soul is, "Make my thoughts and ways your thoughts and ways." This is what we mean by giving up opinions and letting God be true. Estimate the Truth of everything by Perfection. How this reverses our decision. How it changes our understanding of man!

Creation is the emanation of Perfect Life and Substance. The essence of all created things is eternal in Mind; was within the Creator, or Source, before it came forth in form.

Creator is the Source; therefore is the Substance of its creation as the fountain is the source and also substance of its streams; as the tree is source and substance of its branches and fruit. This is the close relation that we see between Creator and

creation. In the Invisible is Eternal Form; in the visible is its expression or living form.

Man is eternally one with the Infinite Source, and, as a living form, he is the "image and likeness" of the Eternal. Jesus knowing this said, "I and my Father" (Source) "are one." So may each, who understands his Source, say. To such Jesus said, "Call no man on earth your Father, for one is your Father." As if to say, There is but one Source for all. Man is one with God before he is born of God—hence is like God.

Jesus also said, "That which is born of Spirit, is Spirit." That which begins in Spirit is Spirit to the end. Since all that is has Source in Spirit, we can say understandingly, "All is Spirit." (Read Bible Selections on page 28, "Spirit," and page 34, "Man.")

> "Earth's crammed with heaven
> And every common bush's afire with God,
> But only he who sees takes off his shoes."

"In the beginning, God created the heavens and the earth. And God saw everything that he had made, and, behold, it was very good. Without him was nothing made that was made."

The Creation of Good is as perfect as its Creator. We call this creation "nature" and find it to be of the very Substance and Life of its Source and that Perfection is its true state. As Omnipresence, Spirit is the all-pervading power in creation, the very Substance and Life of man.

The true Nature in everything is Divine Nature and what we call "nature's laws" are often our perverted opinions of Divine Law. Drummond says that when Jesus came, he found men trying to keep, not only the ten commandments, but the hundred and ten they had manufactured out of them. There is One Perfect Law.

The Law of God is perfect and man can not add anything thereunto. This he has endeavored to do and has the fruit of this mistake in a sense of disorder.

Jesus condensed the ten commandments into two, which are to love God with all the heart and to love our neighbor as ourselves. This is fulfilled by acknowledging the Perfect Nature in all. Its Presence in man or in creation is all there is worthy of recognition and love.

All our possibilities are in the truth that we are Divine. "Of myself I can do nothing." Christ is our Divinity, so we can say, "I can do all things through Christ which strengtheneth me." We are beginning to see our Being, our true State, our Eternal Nature, as perfect. As we see it, we claim it as our own, something that the Divine Hand has implanted within us, not something that comes to us from outside of ourselves.

"When Christ, which is our life, shall appear, then shall we also appear with him in glory." One in Life with Divinity. Perfect unity between the

Divine and ourselves. The Christ is *my* Life and *my* Being that now appears to me. In it, is revealed the perfection of my Life, for it is the Perfect Life, the Only Life, the Son in me is being revealed to my thought.

As this vision enlarges, as we give the Divine Life its Infinite interpretation, we see it as All Life, the everlasting Nature of all things. This is "His Name," in knowledge of which we may claim all things. This Divine Nature can never be lost and, sooner or later, all shall awaken to its Presence within them.

I am because God is. God is the Reason or Cause of my being at all, the Source of my existence. All that I am must be found in God, and most truly I can not *be* something that my Source is not. Our Source decides our Nature, and we have no opinions. The stream is like the fountain from which it flows.

In the last Thanksgiving sermon that Phillips Brooks preached, he said, "The creation of the world is completed and God, the Creator, declares it all very good. God himself was brought forth in that world. It was a part of his own Being. He is looking upon himself when he looks upon the world!"

The New Thought explains creation as God in Self-manifestation. It explains the Law and Order of Perfect Mind in this work of Self-revelation. It reveals the method by which the invisible Life and

Substance is made visible. It recognizes but one Law.

Although Truth is omnipresent and changeless, though we live, move and are being in God, the All-Good, yea, though we dwell in the kingdom of heaven but have not consciousness of it, we may go on our way lacking all things, and losing the blessedness that is ours.

"Heirs of God, joint heirs with Christ," we may through ignorance of this truth be slaves of misery, doubt and poverty. It is *knowing* the Truth that makes us free. Truth must be recognized in order to be realized and made a power in our lives. Non-recognition of Good is the only presence, power and sense of "evil."

Consciousness is our great need; not that more Good may come to us; not that we may have more Strength, or Wisdom, or Life, or Health sent to us, but that our eyes may be opened to see that the Fullness is within our very Nature, or Being, since we "have our being" in God.

CONDENSED STATEMENTS.

There is but One Being.

It is an eternal and changeless State of Perfection.

It is the true State of all things.

It is Everywhere Present at all times.

It is the whole of Truth.

It is Perfect Knowledge and all there is to be known.

It is the Only Power in the universe.

It fills heaven and earth and if we make a hell, this Presence is there!

Where the Presence is known and loved, there is heaven.

Where this Presence is ignored, there is torment.

"I sent my soul through the invisible,
Some secret of that after life to spell,
And by and by my soul returned to me
And answered, I myself am heaven or hell."

* * * * * * * *

DIVINE SCIENCE STATEMENT OF BEING.

God is all there is both invisible and visible.

One Presence, Knowledge and Power is all.

This One that is all is perfect Life, Intelligence and Substance.

Man is the expression of God and is ever one with this perfect Life, Intelligence and Substance.

LEARN THIS STATEMENT.

LESSON V.

The Work of Thought

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsover things are of good report—think on these things."—Phil. 4:8.

"Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 16:3.

Today we are learning the law of right thinking. We have found that there is but one Thinker: this we know as the Perfect Mind. Since there is but one Mind, the Mind we have is this one. We can no longer claim to have separate minds. We can not have a mind apart from God, nor a mind apart from each other. We can not have a false, imperfect or mortal mind, for the one Perfect Mind is all the Mind there is. Let us fix thought in this Consciousness before going further. Upon knowing this as Truth depends all other right knowledge. This one Perfect Mind is the only Thinker. It is the Mind in us that thinks right thoughts. If we had always known this and trustfully listened for the inner voice which is this perfect thought, we should have been saved many mistakes.

We need not, however, stop for regrets, but rather rejoice that we have found the way in Truth;

that we can now "Be still, and know that I am God" —that all is God.

Out of Thought comes the word, and perfect thought gives perfect word. Perfect thought gives also perfect work. Read just here in "Selected Bible Readings" these three: The Steadfast Mind, page 62. The Importance of Right Thinking, page 64. The Power of the Word, page 60.

When we acknowledge but one Mind, one Thought and one Word, all divine, we shall be in the Mind of Christ or Truth as Jesus was, and shall want to say as he did, "The words that I speak, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

Be still, now, for a few minutes, and think this Truth: I now see that the one Perfect Mind is my Mind. This is the Mind that was in Jesus—the same Mind is in all, is in me. This Mind thinks right thoughts and speaks right words. This Mind does the perfect work. I wait upon this Mind to guide by its Wisdom, Love, and Power every thought, word and deed in the right way.

When this practice is repeated until it becomes a habit of thought, we shall, like Jesus, think as God thinks, speak as God speaks, work as God works. This means success. It is giving up our petty thoughts and ways, and seeing the Mind, Thought and Work of Truth expressed in the largeness of God's Nature.

In this Consciousness we shall say as Jesus did: "He that hath seen me hath seen the Father. I and my Father are one."

The Father is the Universal. The Son is the individual. In and of the Universal Substance, Life, Intelligence and Power, the individual is formed. Hence, each individual is a Center of Life's activity, of Mind's Intelligence and Power, of the purity of Infinite Substance. And while each individual must acknowledge "My Father" (the Universal) "is greater than I," yet each individual must also say, I am just what the Universal is. There is naught else to be. Man is the expression of God.

THE LAW OF EXPRESSION.

All is first contained within Perfect Mind—the Mind that we have called God. This Mind is perfect Intelligence. It is the Cause of all that is: It is the Source of all form.

God has been known as a Trinity in Unity. Personal belief could never explain this, however. Three persons in one God has no reasonable explanation! The Trinity of Mind that is perfect Intelligence, is a necessity, and is as follows:

Intelligence
is
Mind, Idea, Consciousness.

These three are one Perfect Intelligence.

We can not think of intelligent Mind that lacked either Idea, or Consciousness. Such a Mind would be a blank.

Without Idea, Mind would have naught of which to think; and without Consciousness it would not know that it had anything of which to think. Mind, Idea and Consciousness make one perfect Intelligence—ready for expression. The creator of anything must be this trinity. If you wish to accomplish any work, you can not begin until you have found the idea of what you wish to do, and know that it can be done.

The Creator is Infinite Mind, the Source, called "the Father." That to be created or brought forth is the Perfect Idea inherent in Mind—the Son.

That knowledge that enables Mind, the Source, to carry out its Idea is Perfect Consciousness, the Holy Ghost. Hence, we have the Spiritual Trinity:

Mind—Idea—Consciousness.

Father—Son—Holy Ghost.

Mind is the Origin of all things. In Mind, Idea belongs and because of Consciousness, Mind can carry that Idea into the visible form. Every visible object had its beginning in Mind; the builder of a chair caught first the Idea of that chair, then wrought out the Idea by the indwelling Consciousness.

Every book that is written, every picture that is painted, began as Idea before it was expressed visi-

bly. "First ideas, then objects." Not a visible thing is there but had its source in the invisible. Its form was first invisible Idea and its Substance, also, was first in the invisible. We call this Substance Spirit. Spirit is the Substance out of which Mind forms.

Idea and Consciousness arise in and belong to the one Mind, Universal.

Hence, though an individual seems to originate an Idea, he has in reality received it from the Infinite Intelligence. Received or perceived it because he earnestly sought for it. "Seek and ye shall find."

Having found the Source, by what method does it express itself as form? The Natural Scientist has put this into practical words. He tells us that the universal substance is ether, and explains that action takes place at a point within this ether that forms the first solid particle. This he calls the unit of matter and names it ion. The force that acts is named electron. This ion is so much more minute than the atom that many millions unite to form an atom—and yet the atom, once considered the unit of matter, is far beyond our ken! Every form is made in the ether and of the ether, and every visible form is ether substance.

We see from this how the invisible is always becoming visible, and how the visible form is of the same substance as the invisible. This may be illus-

trated by ice—it is frozen vapor; both are of the same substance. Vapor is invisible until it forms into drops of water and still further into a lump of ice. Invisible and visible are one and the same substance, for there is but one substance. The Natural Scientist calls this substance ether: the Spiritual Scientist calls it Spirit, and knows all visible form to be Spirit. This agrees perfectly with the omnipresence of God, the very foundation of our faith.

The Substance of the Infinite Source is not changed by being put into form. Like produces like is the Law of Expression. "A good tree bringeth forth good fruit." Pure Mind produces pure Thought and Word. From within, outward is the true method. How may we apply this to Mind and Mind expressed? Mind creates in its own image and likeness. By this is meant that Mind forms all things out of its own Substance, Spirit, hence its form is like unto Itself.

This is the Law of Expression:

Spirit, or Mind,
Living Soul, Thought,
Body. Word.

Spirit and its Living Soul, Mind and its Thought, the Universal and its individual expression, are one. Body and Word are visible forms of Spirit and Mind. Thought and Word are one. Liv-

ing Soul and Body are one. I am the thought-form of Mind. I am the soul-body of Spirit. This is the same as saying that every visible form is Spirit.

Now, I can say understandingly, I am Spirit, knowing that this includes my body.

What, then, is the work of individual thought? Not to create: God does that. Not to manifest supply, or health, or joy: Love is doing that. Not to heal; our bodies are always coming from the Source perfect. There is but one Substance invisible and visible. This Substance is perfect and changeless. "Who by taking thought can add one cubit unto his stature?" (Matt. 6: 27.) We can not and do not wish to change what we are. We do wish to see what we are; to believe in what we are; to trust what we are. We have discovered what we are by learning what our Source is: by knowing that each individual must be what the Universal is, just as the drop of water must be what the ocean is.

What is our thought to do?

Thought is the eye of the soul. Our thoughts have run riot, because uncontrolled. We have had no basis for true thinking. We are now accepting Omnipresence as our basis of thought. We first see through thought what that presence everywhere is. We are seeing it as the only Creator constantly making all things like Itself—good. We are learning to trust the work of God as perfect; hence, we are be-

ing brought to the Consciousness that all in Truth is perfect. We say with David, "I meditate on all thy works. I muse on the works of thy hands. I stretch forth my hands unto thee." (Ps. 143: 5, 6.) "I will triumph in the work of thy hands." (Ps. 92: 4.) "For the word of the Lord is right, and all his works are done in truth." We now admit and believe in one Creator and one creation, all perfect.

When the people asked Jesus, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye *believe* in him whom he hath sent." (John 6: 28, 29.) When we can believe fully in all that God has sent or made, we find our thought resting in the Eternal and Changeless Works of God.

Is thought, then, to be idle? When we understand thought as above shown, we see it as God's or Mind's activity, forever active everywhere. The change will be that we cease trying to think after our own opinions; that we no longer try to get things by thinking; that we no longer give credence to personal beliefs, but turning to the Infinite, surrendering all to Truth, we see by a new light, we catch a new vision of all things, we enter into the Consciousness of the new heaven and the new truth—a world full of the perfection of Divine Love. Labor ended, we work as God works.

One says, "We are as much in the presence of God now as we shall ever be." The only change

possible is to become more and more conscious of God's presence; to practice seeing that presence and to know that it means the presence of the fullness of Good. This will keep our thoughts very busy!

The true living soul and body are an honor to Spirit. Spirit is reproduced in the living soul and body. Living soul and body are Spirit. "That which is *born* of Spirit *is Spirit.*" Now, "in my flesh do I see God." I see God in *everything.*

To say there is no matter, does not deny visible existence, does not exclude the body from Truth; it simply excludes the belief of another Substance than Spirit. There are not two opposing Substances any more than there are two Minds, two Laws, or two Powers of opposite nature.

One Substance present in all assures us that this world and all in it are Divine or perfect in Life and Substance.

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Choose some half hour in the day, your most quiet time, and regularly practice these new thoughts. It is by thinking and speaking in the Consciousness of Truth that the Fullness of Life is realized, hence the importance of this practice. Fixed opinions are hard to expel. The false sense of self that we have entertained is not easy to dislodge. We must put aside the mortal claims. See the immortal Self, God's own expression, and affirm its Truth.

Thus shall the new recognition of man become a habit of thought that will confirm its Truth in our

consciousness so certainly that we shall see and feel in all our conditions its perfect harmony.

We love to think of God as the Changeless Good filling all; the Only Power controlling all; the Principle, or Source of Life, pressed out into all; Perfect Truth and Love pervading all; Eternal Mind and Substance sustaining all; Ever-present Fullness supplying all; the Only Intelligence enlightening all. Hence we make these statements:

Divine Nature is everywhere and everything.

The One Mind is all Power and Presence.

The One Life is all Activity.

The One Substance is all Reality.

The One Intelligence is all Knowledge and Understanding.

Since Good is Omni-presence, there is no true presence of evil.

Since Good is Omni-potence, there is no true power of evil.

Since Good is Omni-science, there is no true knowledge of evil.

There is no mind of error. The only Mind is Truth.

There is no cause of Evil. The only Cause is Good.

The Infinite One and this One expressed is all there is.

It is not our nature, but contrary to it, to sin, to sicken and to die. As children of God we cannot have these conditions. "Whosoever is born of God sinneth not."

If feeling ill, read the foregoing thoughtfully twice, then read and meditate upon the following until you realize health:

God is my health this moment.

My health never changes.

My body is always in perfect health.

The Substance of my body is perfect.

The Life of my body is perfect. I am now in perfect order.

STATEMENTS.

Since God is Infinite, there is no place for anything contrary to God. ALL IS GOOD.

God is Substance. This Substance of Life, Truth and Love fills all.

Man is the expression of Life, Truth and Love, and is filled with the Spirit that fills all.

Spirit and its creation are one and perfect. Imperfection results from a false sense of Life. God never made anything imperfect.

The Truth sets us free from every false sense. ALL IS SPIRIT.

LESSON VI.

Our Judgment Day

"Likewise, reckon ye yourselves to be dead unto sin but alive unto God * * * and after death, the judgment. I die daily."

To die to sin is to die to self, and to die to self is to die to opinions and beliefs. The greatest revelation of this day is the unveiling of Man to himself. Before this, man knew not his possibilities; and not knowing what he was he misjudged himself. He has made three mistakes: that he was something of himself apart from God; that he could be away from God; that he could be unlike God.

Understanding the Omnipresence, we can correct these mistakes from a scientific standpoint. When we have found a changeless basis from which to think, we can know with certainty.

Man can not be something that God is not: "Besides me there is none else." Man is part of God's own Being that is Life, Intelligence and Substance. We can not be other than that in which "we live, move and have our being."

Man can not be away from God, for, go where he will, to heaven, earth or hell, he is always in God's presence. The Psalmist speaks of this (Ps. 139: 7-10), and we know it is true from our basis, Omni-

presence. Man could not be unlike God, for he is always being made in God's image and likeness, and there is no power to change Truth. Man can seem apart from God and unlike God: he can feel a long way from God; but it is all because he has forgotten his Source, thought ignorantly about his Life and Substance, and failed to be steadfast and loyal to Truth. The limited thought of self gives place now to the unbounded Consciousness of Self. First it was

"All of self, and none of Thee." Later,
"Some of self and some of Thee." This grew to
"Less of self and more of Thee." Finally it is
"None of self and all of Thee."

In this transformation Self is not lost but found. "He that loseth his life shall find it." "I no longer live, but Christ"—the true Self—ever "liveth."

AFTER DEATH THE JUDGMENT.

After self-surrender by acknowledgment of Divine Self, we begin to discriminate (judge) between Truth and its opposite, error, that we have believed true.

To discriminate, to discern, is judgment. We must die to error sense or beliefs before we can judge truly. Day stands for the light. It is the

Consciousness that reveals Truth. When we are enlightened to see Truth we can no longer believe error. This is our "judgment day." In this light of understanding we can see what to keep in our thoughts and what to let go. We have to let go because we have had false conceptions or beliefs.

There are several parables in the Bible about the judgment day. In all, error is represented as being separated from Truth, and evil from good. The wheat, the sheep, the good and true in each, are garnered, are eternal. The tares, the goats, are sent away into the everlasting fire: meaning that all error and evil shall perish; just as in the "Gehenna," the fire that burned always outside of Jerusalem, hence called the everlasting fire, was consumed the dross of the city. The assurance in these parables is that when Truth is enthroned within us. every false sense, all dross of wrong thinking and doing shall be consumed. A beautiful promise.

Hail to our judgment day! When we, by the light of Truth, shall know what is true and discern what is false; shall be able to let go of the false belief, and cling to the Truth. In this we find the Truth of Self, and in true humility, without a thought of personal self—of limitation, doubt or fear, we stand conscious of what God made us.

In this light we say, "I am" with a new meaning. The Infinite says, "I am and beside me is *none* else;" and we are enjoined to "Be still and know

that I am God." (Ps. 46:10.) To Moses this inner voice spoke, "I am that I am." (Ex. 3:14.) What does it mean? Certainly, that there is but one that can say, "I am" truly, and that is God.

You and I say "I am" many times each day. We have said it without thinking what it signifies—nay, more: we have said of it what we could never say of God, because as has been said before, we have made the mistake of thinking man is something God is not. We may *think* something that God is not, therefore that Truth is not, and though it be error or false thinking, it will seem as true as Truth while we believe in it.

Now, we must think in a new way because we are seeing things by a new light. Man can *be* only what God is. To "Be still and know that I am God" is to still all past opinions, to cease thinking our own thoughts or beliefs, and to know that all that can say "I am" is God. Therefore it is to RESOLVE that henceforth I will say, "I am what God is."

I will say, "I am Wisdom, Love, Life, Wholeness, Strength, Health, Peace. Never again will I intentionally say, 'I am in ignorance, hate, death, lack, weakness, sickness, fear.' *I am* none of these things. I am Spirit; Child, offspring, of the Most High; Heir of Heaven; likeness of God. I will never again 'take His Name in vain,' by saying that I am what the Only I am can not be. I will cease to affirm thoughts and feelings contrary to God.

God is my Perfect Being or Nature: I Am is its Name. Hallowed be this Name: it is the family Name belonging to the Father and the children. I will honor it. I will speak always in His Name by speaking of what I am as holy, perfect, free. I will never again say, 'I am sick; I am afraid; I am tired.' These are negative feelings that come from forgetting that there is but one Presence, one Power. I will remember the Truth: I will think of the one I am, and will change my words to 'I am well; I am fearless; I am strong.' This will I do, God helping me."

"Could but thy soul, O man, become a silent night,
God would be born in thee and set all things aright."

To be silent is to still opinions based on mortal beliefs of Life, and to let the thought of Being Divine, the thought that is born of pure Consciousness, fill mentality. Then will Infinite Intelligence—that is, Perfect Mind, Idea and Consciousness—be heard to speak through and in all. "Not that we are sufficient of ourselves" (individually) "to think anything as of ourselves, but our sufficiency is of God. For it is not ye that speak, but the Spirit of your Father which speaketh in you." To go into the silence is to still our thought and listen while only God speaks in the soul.

We, as individuals, are entirely dependent upon our Divinity, the Universal Mind, for our Consciousness, our Idea, our thoughts and our works. If we

try to speak independent of this Infinite Cause, we express at random and soon feel a sense of disorder. True Consciousness is beginning to govern thought, feeling and action as we discern Cause and see that the outer is not a cause. Do not forget that Mind causes everything. See, too, that you have the Mind of Christ or Truth.

One of the greatest works of Light is to reveal that there is *no power in outer things to affect us one way or the other.* Co-operate with the outer by receiving it in love, not fear. This truth is revealed in the Law of Creation or Expression, which, while it shows the true nature of the body and gives it place in the Perfect Creation, though it proves that the Life and Substance of the body is Spirit, yet plainly teaches that the body is not *a cause of anything;* it is not Creator, or Source. The less we center our attention upon the body the better; it is ever in the care of Spirit, and is supplied from Spirit continuously. The outer is never to be sought as a Source of supply.

This explains why we do not take medicines. It is because we do not need them. Drugs can not furnish anything, for the only Source and Power of Good is within Mind. Within my own Divine Being or Nature do I find my help. So it is written, "A good man shall be satisfied from *himself.*" All Good is God. "There is none good but one." This Good has been put within us.

If we look outside for help, it is because of ignorance. "Ye know not what manner of Spirit ye are of." (Luke 9 : 55.) If drugs or health laws have helped, it has been through our faith in them.

If the branch of a tree should look upon its good fruit and say, "I will sustain myself upon this fruit," it would soon perish for lack of supply. The supply that the outer can give is soon exhausted. Eve thought to feed her soul upon the fruit.

If the individual look upon form (fruit) and, believing it good to make one wiser and better, say, "I will take of this visible substance to support my strength and health," the individual will soon feel the lack of supply.

In our day of judgment, we discern between the true Source of supply and that which it has produced. Though perfect, the outer can not sustain us nor add anything to us.

We have entered the judgment of Truth to which we are willing to surrender sense judgment. Are we to deny the senses and the evidence of the senses? No; but we are to educate the senses; to know that they are governed by Consciousness, and not to believe we are governed by them. Unillumined, the senses deceive us.

Seeing, hearing, touching, tasting and smelling are connecting links between invisible and visible things. They represent the perception through which Infinite Understanding sees its world of form.

These senses are spiritual and, if kept open toward Spirit, will be Divinely illumined.

It is really Mind with its Consciousness that sees, hears, tastes. Without Consciousness, we do not see or feel anything true. We may sense error and call it true. By knowing this Divine Intelligence as Source of our senses we shall be illumined by Consciousness and retain our faculties unimpaired. It is because we look to the visible organs as source of sense that the supply at last seems to fail.

We have called the eye, sight; the ear, hearing; while in reality, these are only the windows through which our sight and hearing look and listen. We have confined these faculties and placed limits about them until, if anything closes these little windows, sight and hearing are gone.

We have called brain source of intelligence, and if brain, "a little handful of gray matter," is overworked, we say intelligence fails. We have claimed nerves as source of sensation, and if nerves collapse we feel wrecked. Welcome the day of discernment when the "wheat" is separated from the "tares," the true from the false; when barriers are broken down and limitations removed from our thoughts. This "day" will reverse our past opinions. Mind will then be known as all Cause.

In the day of judgment, when the true Cause is discerned, we find Source to be limitless. We are

all sight, all hearing, all intelligence because of being Infinite Consciousness, or because Infinite Consciousness is all.

Revelations along what is called physical lines are bearing testimony to this truth. A late French oculist declared that sight is not dependent upon the organ of seeing, but is a quality of brain. He has experimented upon one who lost his eyes, working in the hope of restoring sight by making some connection between this "brain sight" and the outer world. To our understanding now this brain sight is Divine Intelligence.

It has also been declared that the gray matter of the brain is to be found in the ends of the fingers, and that through these the deaf may be trained to hear. Development along these lines is significant. Who can say that from and through the soul-consciousness, the entire body may not be cultivated to hear, see, think and feel from Consciousness that illuminates the soul? With recognition of such a Source, these faculties would ever increase in power, rather than decrease, until the fulfillment of the prophecy is realized, "A child shall die an hundred years old." (Isa. 65:17-25.)

To know that the outer is not a cause is to be free indeed. I find myself one with Perfect Mind, hence, know I am not governed by thought or body, am not bound by feelings or sensations, but am one with the Thinker who expresses thoughts and feelings.

This is overcoming or, as one suggests, coming up over. It is taking our place *in Source* over or before all created things. "To him that overcometh will I grant to sit with me in my throne." It begins, as we know, in man's unity with the Whole, and is realized as we cultivate our thoughts in this true Consciousness.

The day is the Light that destroys darkness; the Truth that destroys error; the Knowledge that destroys ignorance. "Our God is a consuming fire." Divine Love is the devouring flame. Every belief of ill is to be consumed.

This well represents the undying love of God that finally shall consume the dross from each mentality. "I will turn my hand upon thee and purely purge away thy dross." Omnipresence is the consuming fire.

These all teach the final redemption of each from the suppositions of sin and error that shall be dissolved in the Consciousness of the One All. "For yet a little while and the wicked shall not be. Yea, thou shalt diligently consider *his place* and it shall not be."

Our *belief* in evil is its only support. When we know that it has no true claim, we take from under it all foundation, and thus are "death and hell cast into the bottomless pit."

"Neither give place to the devil." We shall not when we see every place filled with God.

"As wax melteth before the fire, so let the wicked perish at the presence of the Lord." (Read "The Everlasting Fire," in Bible Selections, page 88, and "Universal Salvation," page 84.)

When the time of judgment or discernment comes, the evil is represented as "trembling" in fear of its doom, as in Isa. 33: 14, 15. In Rev. 12: 12, we read: "The devil is come to you in great wrath because he knoweth that he *hath but a short time.*"

This shows evil to be of temporal duration, and that which is temporal is not, scientifically speaking, Truth.

We have read of the monk who so lost thought of himself that he saw Love as a flood of Light filling everything. In the midst of this bright vision, a dark figure arose. Contemplating it for a moment, he cried out, "Satan, thee, too, I love!" and immediately the "shadow" disappeared, absorbed in Light. "He shall swallow up death in victory."

The judgment day, or light of Understanding, brings with it, or is itself, the purifying fire that cleanses our thinking of all false conceptions. Truth baptizes us "with the Holy Ghost and with fire." It is through complete immersion in Consciousness that beliefs contrary to Truth are "consumed." This is the Christ baptism. One sees not evil after this baptism. "The Lord is in the midst * * * thou shalt not see evil."

We can not have the "Light" without the "fire." Welcome both. The "fire" is not necessarily suf-

fering; it is the way of peace when we give full surrender to Truth. (Mal. 3:2, 3.)

One disciple said, "Lord, suffer me first to go and bury my father;" but Jesus said, "Follow me, let the dead bury their dead." "Whosoever forsaketh not all that he hath cannot be my disciple."

"If any man come to me and hate not his father, and mother, and wife and children * * * yea, and his own life also, he can not be my disciple."

"The kingdom of heaven is like unto a treasure the which, when a man hath found, he selleth all that he hath and buyeth that field."

"But *one thing* is needful, and Mary hath chosen that better part which shall not be taken away from her."

Our present way of holding on to our father, mother, child and even our life is not very satisfactory; in time all seem to be taken from us. To "hate" and "give up" these would seem hard indeed, but that we now perceive it to mean the surrender of *our own* opinions or conceptions of these "ties," that we may find the truer and fuller that cannot be taken away. The yielding must come first.

Surrender all to Truth by saying thoughtfully,

"Now know I no man after the flesh."
There is naught to be but Spirit.
All that is Being is eternal.

All that is Being is immortal.
All that is Being is changeless.
All that is Being is satisfying.
All that is Being is free and deathless.
God is the only Being.
All that is Being in Truth is Being what God is.

Make these statements every day, looking within and not without, until realization of the Truth is yours. Making statements does not make Truth, but makes us realize in thinking and feeling, in word and deed, what Truth is.

"For I, the Lord thy God, will hold thy right hand."—Isa. 41:13.

When we look into faces about us, we find traces of anxiety and care in all. Anxious thought has written its mark over most faces.

What are we anxious about? Some fear haunts us. We seem afraid of so many things; afraid of falling into something that might be harmful.

Suppose, now, we just *let ourselves fall!* It will be well for us to try falling for a while. We have been on such a strain trying to hold ourselves up. Let us now yield, give up the strain; fall. What then? Where is there to fall but into the Omnipresence?

"Underneath are the everlasting arms." Relaxation is our need, and when we let go we shall feel all about us these strong arms. Spend a little while each day relaxing thought. Drop into Nature's care.

All threats of what may happen to us will be proved powerless when we give up resistance. We can do this after we have recognized our true State of being; we can then say, "Let come what will, for only God can come."

Rest awhile by affirming: I have no concern about what happens. I am not anxious. God has not given me a spirit of fear. Perfect Love casts out all fear. I am Love, for God, my Being, is Love. I am Peace, for God is Peace. I am Understanding, for God is Understanding. I am Health. So shall it be for it is.

LESSON VII.

Prayer

"To the pure all things are pure."
"Be ye transformed by the renewing of your mind."
"Howbeit, this kind goeth not forth but by prayer and fasting."

Truth does not deprive us of anything, but in order to perceive the perfect good, our conceptions of good, limited by our opinions, must be given up. It may lead us to what seems crucifixion and the tomb, but beyond comes resurrection. While we are yielding to the demand of Truth, before the way is clearly seen, it may seem that we have nothing left; but non-resistance is the way of Life. "When that which is perfect is come, that which was in part shall be done away."

Right here is where the Science of Mind supports us in that it presents a practical law of right thinking that will cultivate the "right spirit within us." Practice is everything after right Principle is perceived.

To "put on Christ" is not to receive any new thing; it is to become conscious of the eternal Truth. "*Because ye are sons,* God hath sent his Spirit into your hearts." "Conversion" is the revelation of this indwelling Spirit in you. As Paul declared, "It pleased God to *reveal* his son *in me,*" not "to me."

It is then that you "awake with his likeness;" you awake to the Truth that you are what God is. It was true but you were asleep to it before that revelation came.

To "put on Christ" is to be conscious of Truth and of nothing besides. It is to know oneness with the Spirit of Truth, the Spirit of Love, the Spirit of Peace, and to cease claiming any other Being.

Thought has a work to do. To unfold, it must first be enlightened by Truth; it must then be trained by daily exercise, by putting Truth into definite thinking. Truth does not have to force itself into any place, it is always filling all and is present everywhere as Principle and its action. Thinking of Truth reveals it to us more and more clearly. Cultivate the thoughts of good.

Can we afford to think without a purpose; can we cultivate habits of careless thinking when "As a man thinketh in his heart, so is he"—so does he believe himself to be whether true or not.

"Let Love become a habit of the soul" is the most perfect admonition Drummond ever gave. We may add, Let Wisdom, Purity, Life and Health become "habits of the soul," or habits of thought.

Thinking ill has become a habit with us, hence speaking ill is a daily custom. "All things were made by the word. Every man's word shall be his burden. By thy words shalt thou be condemned. Life and death are in the power of the tongue."

(Read "The Power of the Word" in Bible Selections, page 60.)

United with every word is thought, so that thought is really responsible for this wonderful power of the word. The power of true thought is in Perfect Consciousness. Our thinking has free will. From its very nature it must have freedom of action. It is free to turn within and without. If turned God-ward the judgment of thought is based upon Eternal Verities and in the visible will be seen the glory of God.

Our thinking, in its freedom, has reversed this process, has turned without, has based its decisions upon appearances that it can not understand without inner illumination, and has formed its opinions regardless of Truth. "Clouds and darkness" have obscured its world. These are but beliefs that result from ignoring the One Source. Thought can be enlightened in Truth only by turning to the inner Consciousness.

Sin, sickness and death are this ignorance of thinking. In its immaturity, our thought sought a Source of good in outer things where it is not to be found.

Our work of thought is not with the outer world of forms. "Take no thought of the body." Thought is to be diligent in perceiving Knowledge of One Presence and Power; to hold to the Consciousness of ever present Fullness; to form the habit of think-

ing of and in Love, Life, Purity and Perfection. Thought is to recognize the unity of Spirit and body and to declare Fullness of Life and Perfection for all things. It will see Omni-present Fullness when illumined by the light of Truth. It will be so illumined when it turns to Truth. Our thought is beginning to accept its mission; it is being illumined by Understanding and is cultivating a habit of right thinking—thinking with God. God sees his creation as very good. (Gen. 1:31.)

Jesus said that those that could "remove mountains" must "fast and pray." These mountains are the difficulties of our conceptions; they are our accumulated beliefs. Giving up human opinions about good or ill is our fast.

"Ye shall speak with new tongues." We are thinking and speaking in a new way about everything since the Light of discernment has been received. It is our thinking that needs purifying. To fast is spiritually interpreted as an exercise of thought in which "bands of wickedness" are loosed; "heavy burdens" are undone; the "oppressed" are set free and "every yoke" is broken. (Read "Fasting," Bible Selections, page 56.)

The fast of thought is the putting away of every conception of evil. Whence came these conceptions? Man's thought fell asleep to the Consciousness of the One Perfect Idea and has tried to form many ideas; these false images or false imaginations (for

there can be no true Idea besides the Infinite One) are now to be cast down.

"And God saw that the *imaginations* of man's heart were only evil continually." (Gen. 6:5.) Evil is but a false image, a misconception of life. The Bible calls it "imagination." (Rom. 1:21; 2 Cor. 10:5.) Belief in the reality of evil is unbelief that is to be cast out.

Now "the axe is laid at the root of the tree," that everything that "the Father hath not planted," may be "rooted up." Divine Love has never planted aught but the seed of its own Nature. Root out the belief of all else.

We do not work with the outer in Science; we learn to reform from within. To remove weeds from a garden, we would accomplish little by cutting off the tops. We know if we dig out the roots all else will disappear. Using pills and plasters for the body is like cutting off the tops of weeds without getting at and removing the hidden belief of ill.

The world believes in sin, sickness, death, fear and ignorance. All the world believes in the power of these, hence they are universal beliefs. These all represent beliefs in separation from God, and we see the fruit of these universal beliefs. "Behold I will bring evil upon these people, even the *fruit of their thoughts.*" (Jer. 6:19.) Our own beliefs are punishing us! As one expresses it, "We are not punished for sin but by sin." Sin is ignorance.

We are to give up the sin. We are to give up all error, belief; so long as we hold to sin we have it. So long as we call ourselves "sinners" we shall act like sinners. What we believe in (let be), seems to us true. When we see we are Divine, we shall think and act divinely. Our true Being is sinless. "Whosoever is born of God cannot sin." We are all offspring of Diety.

To accept sinless Being is atonement (at-one-ment), for it sees all things one with God as Source of all and eliminates every possibility of sinful action.

To cease to believe in sin is not license. We can not give up belief of sin without ceasing to sin. As we refuse to believe in sickness truly (i.e., from the Consciousness of God's allness) we cease to feel sick. Anger, and inclination to become angry, will grow less as we refuse to give place to evil. So with weariness or fear or pain.

The conception of these things is to be destroyed; conception is the root of all such appearances. We can deny these a place in reality since we see they are not found in the one Perfect Source that contains all true Idea.

It is wrong-thinking that is casting its shadow over the world, for it is through thought that we look at the outer.

There is a *real outer world* and we are now seeing it as it is by Understanding. We have looked

with unillumined eyes upon this world of form, and have heard its voices with untrained ears. If we had always looked at the world about us through a blue glass, would it be any wonder if we called the world "blue"?

Man's thought, unenlightened by Wisdom, has been the interpreter of his world. Opinion is the medium through which he has viewed the manifest Life, and he has made his decision concerning Truth through the evidence of his distorted vision. It is his thinking, and not the world, that needs the change. Illumined thought sees the world perfect as God's creation. Ignorant belief, looking through its own shadow, sees all things imperfect.

We must form new habits of thinking. To do this, we must put out old ways of thinking. This is fasting.

Prayer is the filling. With what? With Consciousness of the Omni-presence; with the realization of the good that was ours before we began to seek. "Before they call, I will answer." "Believe ye have received and ye shall have." (Rev. Ver.)

When we know this, the purpose of our prayer changes; it is not to induce Divine Love to grant us anything—everything has already been given. "Of his fullness *have* all we received." One says, "God has given all of himself to each one. He has nothing more to give."

When our eyes are opened to Omnipresence, we see that we "have received"—that the All-Good is

waiting our recognition, waiting only to be accepted. What more can we ask? One says, "Prayer is opening to." Prayer opens the eyes to see and the mouth to be filled, and the only limitation is the room we make to receive.

"When the poor widow applied to Elisha for aid, he met her need by increasing the oil she had in the house and the limit of increase was set, not by the Giver of every good gift, not by Elisha through whom the blessing came, but by the widow, who measured for herself. The oil ran until it had filled every vessel *she had set* to contain it."

There is no limit to Omnipresence. We have measured it to ourselves, or according to our faith. One says, "The Lord's remedies do not have fair play. Even Omnipotence waits for faith."

The one who has not seen Omnipresence prays, "Thy kingdom come," and the answer is not the bringing of the kingdom—that is always with us—but the opening of the eye to see the kingdom.

When Hagar wept and prayed for water to quench the thirst of her boy, "God opened her eyes and she saw a well of water." It was there when she saw it not.

Gehazi, servant of Elisha, seeing the enemy around said, "Alas, my master, what shall we do?" "And Elisha prayed, Lord, open his eyes that he may see; and behold, the mountain was full of the horses and chariots of the Lord." We are told that

"the chariots of the Lord are many thousands of angels; the Lord is among them. The angel of the Lord encampeth round about them that fear" (acknowledge) "him and delivereth them."

The angels are Divine Thoughts that reveal to the one who trusts in Omnipresence, the messages of Truth and Love by which his peace is restored.

"I looked upon the man void of understanding and lo, his vineyard (earth life) was all grown over with thorns and thistles * * * and the stonewall thereof was broken down." Omnipresence is the "stonewall."

When Omnipresence is forgotten, our stonewall is broken down, then do we feel the prickings of the thorns that warn us of our mistake. "Behold, I will hedge up *thy* way with thorns." God's way has no thorns in it.

Our thinking relinquished, we find our way back to God. In giving up its own way and following the Divine Way (Law), our thought receives the Consciousness of Peace.

The prayer of Science is recognition and thanksgiving. We know that Divine Love always hears—no pleading more for that. "If we know he heareth us, we also know that we have the petitions that we desired of him."

In Jesus' teachings of prayer we find instructions suited to every mental development. If one has not found the kingdom, "Seek and ye shall find," he

said; "Ask and ye shall receive." In the Lord's Prayer, we find not pleading, but demands, upon the Infinite. No "if" appears therein, and if we may accept the statement advanced by some that Jesus' language—the Aramaic—had only present tense in it, this prayer is full of Omnipresent Consciousness. (See Bible Selections, page 113.)

Jesus said to such as could understand, "*Say* to this mountain, Be thou removed." Speak as one having authority, for the soul knows the Omnipotence that dwells in every thought and word that express authority and certainty. It can say, "The word that I speak is not mine, but the Father's."

The word "if" has been destructive of more peace and plenty than any other in the world. "If" implies doubt, and Paul says, "Be not foolish, but know what the will of the Lord is." One came to Jesus with this "if"—"Lord *if* thou wilt thou canst make me clean," not doubting the power but the willingness of Good. Many to-day have the same uncertainty. Truth's answer then should answer all: "*I will*, be thou clean." This explains Love's will forever.

"Let him ask, nothing wavering." Love is "more willing to give than we are to receive," for it has forever given all that it is. Our part is to see and affirm its Fullness.

When Jesus stood before the tomb of Lazarus, his prayer was the expression of perfect con-

fidence:—"Father, I thank thee that thou hast heard me, and I know that thou hearest me always." "Believe that ye have received." Accept Good as Omnipresence. This is the highest prayer.

The "one thing needful" is recognition. "All things are yours." One says, It takes two to make a gift; one to give, the other to receive. Our lack was in not knowing how to receive.

When Peter was in prison, "Prayer was made without ceasing of the church for him." On a night when "many were gathered together praying" for his delivery, a knock was heard at the door. The maid returning, "told them how Peter stood before the gate." They answered, "Thou art mad." She affirmed it again. Then said they, "It is his angel." We certainly need now, as was needed then, more faith and a new understanding of prayer.

"Oh, Thou, All-seeing and All-knowing One—
Whom we call 'Father,' 'God,' 'Creator,' to Thee
We pray, not as of old, when ignorance of Thy laws
And Thee did bid us supplicate, entreat,
Implore for things we most desired;
But in the higher understanding
With which our great Teacher bade us pray;
He who said: 'When thou prayest, believe
That things desired by thee are thine.'
For thy Father knoweth all thy heart,
And gives thee all good blessings, e'er thy prayer
Is uttered! God is perfection, law itself,
And he no changing needs! But we, his children,
Heirs by birth and inheritance, have lived
So long in doubt of our estate, can not receive;
Our spiritual ears, eyes and thoughts are silent,
So we the changing need.
Now when we pray, we will not say,

'Dear Father, hear our prayer;' but know
That Thou dost hear and answer!
We will not plead, 'Be near us,'
But know that space is filled by Thee alone;
And surely Thou are here as everywhere.
We will not plead that Spirit's power
May us encompass and protect,
We know that Spirit never leaves us day or night.
We'll let each breath and thought and word
A recognition be—our lives be hid in Thee.
Content in Thee, we find our heaven now.
And nothing have to fear,
Since God is 'All in all' and God is good."

"Let your communication be Yea, yea; Nay, nay."

To all that is of Truth, say Yes, I admit you. To all inharmonious, say No, I refuse to acknowledge you as real.

SPEAKING IN THE NEW TONGUE.

One is All.

I have no *self* apart from the One.

I have no Source but Spirit.

I "call no man on earth, Father."

Man is not born of flesh.

Man does not inherit from flesh.

Man is not heir to "ills of flesh."

Man is not "conceived in sin."

These are beliefs of separation from God that are to be discarded for Truth.

One only is his Father, Life-giver, Substance-giver, Source. Like begets like.

"That which is born of Spirit is Spirit."

Man is "Son of God" therefore his inheritance is Perfect Life, Goodness, Health and Peace.

"Be ye (ye be) therefore perfect, even as your Father in heaven is perfect."

The truth hath made me free.

"The law of the spirit of life in Christ Jesus" (in perfect man) "hath made me free from the (mortal) law of sin and death."

LESSON VIII.

Unfoldment

"There is no new thing under the sun."—Solomon.
"Behold, I make all things new."—Paul.

All Truth is changeless, but the individual, illumined more and more by the light of the Eternal, perceives Truth with clearer eye; he is on his way to the "perfect day" of realization.

Many students are disturbed about their lack of realization. They say, "I do not fully realize what I know."

If we faithfully recognize or acknowledge Truth, we shall find ourselves realizing. Realization can not be manufactured. It is the gift of God. By thought, word and deed, we are to acknowledge the Truth we see; to acknowledge Divine Presence and Power as absolute and realization of the Truth will follow.

"In all thy ways acknowledge me, and I will direct thy path." Recognize only me and I (Truth) will do all the rest. You shall enter into realization of your eternal Blessedness.

Man gives recognition to God—God gives realization to man.

A room in which curtains are drawn close will, in bright daylight, be darkened. Sunlight may play

about the windows and no ray enter to illumine the room if a shade intervenes.

All of our worries, doubts and fears are "shades" over the windows of our mentality. Throw these aside (give up doubt, worry and fear), invite in the sunlight (affirm Love, Truth and Peace); this is recognition.

Give the light this chance and see if you do not soon realize sunlight! It will pour in as soon as you open the way for its presence to enter the room.

Recognition of the Omnipresent Good, acknowledgment of the One Perfect Mind as your only Mind, opens your thought to its realization. "Open your mouth wide and I will fill it." Every one of us can acknowledge Truth.

Growth is not the addition of anything to our true Nature, or to our real Self, it is the opening out of the true and eternal Self by recognition of its Fullness and Completeness. The Spirit-Man is not known to mortal sense that limits and binds; he is comprehended only by Divine Sense that knows no limitations or bondage.

"Truth lies within ourselves; it takes no rise
From outward things, whate'er you may believe;
There is an inmost centre in us all,
Where truth abides in fullness; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without."

—*Browning's Paracelsus.*

We can not *make* ourselves happy, good, strong or free, for the I am is always so. We can only make our thoughts conscious of the I am that is eternally whole, happy and free. God brought forth the I am of me out of his own Being.

"No man can boast," because each individual is an unfoldment of the eternal State of Being; a center of God-activity.

All good belongs to the Universal; "There is none good but one." It is only by unity with the Infinite or Universal Life, that individual Life is anything. Recognition sees this connection. The drop of water is of some importance while it blends with the ocean.

The electric car is powerless to move itself. It is perfectly equipped to be moved and the power that can effect this is to be received from a source called the "Power-house." The car stands on the track; wires pass above it that come direct from the Power-house and are fraught with its potency, yet, with all these possibilities, the car stands still until the point of contact is made between it and the power that can move it.

Our houses are furnished with all that is needed to give us light—but we must touch the button that brings the illumination. Water supply is abundant and ready for use in each home, but we may famish of thirst unless we turn the faucet that lets it pour out for us.

Our souls are fully equipped with all needed supply—whether it be Wisdom, Love, Power, Life or Health, and we must touch the spring of the hidden Life, ere its refreshing streams of Consciousness gladden our lives. We must *think of these things.*

Standing idle is stagnation. The body, fully equipped to move by Divine Power, is upon the right track of Life—*nothing is wrong with the body.* It is of the Omnipresence, and God's creative Thoughts are wires of Omnipresent Power at work in the body; hence the body is always in perfect action, but this is not known to us until through recognition we realize Perfect Power and Life.

Recognition of our Perfect Life and Pure Substance makes us feel the conscious connection between Spirit and Body. Recognition is our prayer —acknowledgment our safety.

Efforts to be something apart from the Infinite have failed. Now, we know that brains do not furnish intelligence, nerves do not create sensations, muscles do not make strength, any more than the motor in the car supplies its power to move.

The One Perfect Mind is our Intelligence and Strength of Thought and Body. This supplies brain, nerve and muscle. It can not be exhausted by use, nor overtaxed by action. This Supply is limitless.

In Science, we learn the futility of trying to better conditions by exercise of outer helps. "Bodily

exercise profiteth little," says Paul, "but godliness is profitable for all things." We must seek our good in Mind, not in body. "Seek ye first the kingdom of God and all these things shall be added."

In Mind, the Universal, all Substance of good is held. In Thought, Mind's action, the Substance of good is put into exercise. In body, the Substance of good is made visible. This is the Perfect Law that brings forth the "fruits of the Spirit" in joy and peace. This is the only "growth," unfoldment in God.

When he begins with the outer and conceives of it as a cause, man's thought of Life is inverted. *He lives backward.* One points out that the word "lived" spelled backward gives us "devil!" This is suggestive. All our inharmony comes from thinking to reverse God's Law. As Emerson says, "Law obeyed or disobeyed must bring opposite results."

We unfold in knowledge as we open our thoughts to Truth. As we think of being Love, Purity, Goodness and Peace, of being Eternal Life, we become more conscious. We cannot improve thought or deed by calling ourselves sinners! The Self, as seen in Truth, is not a sinner. Sin is the sinner and it shall die.

There is a French adage, "Noblesse oblige," that means, "My nobility obliges me to act nobly" —so, seeing our Divinity compels us to act divinely;

seeing our God-likeness constrains us to act God-like. To know myself Son of God banishes belief and desire of sin, and impels me to righteousness. Surely, then, the simplest may know if only they will.

Refuse to entertain a thought or speak a word of sinfulness, of sickness or of weakness. Think and speak always of good. Speak good of yourself, speak good of others. "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *think* on these things."

All growth in understanding is from within outward. "Consider the lilies how they grow." If we wish a beautiful lily, how may we obtain it? Shall we begin by trying to make the flower? We cannot reproduce the blossom in that way. We must plant a lily-bulb deep in the earth that in due time will unfold its stems, its buds and its full bloom. It is a natural process. All of us can plant a bulb and have a lily.

It is equally true that each may find the Starting Point, Source and Reason of his existence. In Eternal Being is the "right seed" that is man's true Nature. It is already "planted" by Divine Hand. Man is "to dress and to keep it." He is to keep in thought the Omnipresence that fills and surrounds this "right seed," and wait for its unfoldment. Never think of an opposite condition—never speak it.

God is the Perfect Life. Man in God, one with God, is the "bulb" of existence. "Your life is hid with Christ in God." Recognition of this is the work of your thought that ensures to you the realization of good.

Know no nature but the Perfect Nature. Let this thought expand in your mentality. Be faithful in true thinking—good thinking—until the flower of right deed, word and body comes forth from and in its Source.

When I look from visible to Invisible, from act to Actor, the Perfect Life that I am stirs up my thought to right seeing and believing about my body.

With faith in the "bulb," and what it will do, we plant it and wait. With faith in our Good Nature and what it can do, we believe in it, declare it, and wait. "For we have need of patience, that after we have done the will, we may receive the promise!"

The living soul and body is the blossoming of the Spirit Life and Substance. God alone plants this seed of his own Nature. Let us not try to sow; God is the sower. We may reap what God has sown.

We can not perform good acts without a basis, or foundation, of good. Holy deeds and perfect conditions must unfold from within Perfect Mind through the action of pure thought. We cannot make good Health. We can not make anything; we

can only see that God expresses all good, and there is just one Law for expressing anything. We must acknowledge the One Source and Cause, and know that the good we find therein is brought forth by the activity of Divine Thought. Good Health—like all good things—belongs to our Being that, like a great fountain, pours out itself into the open way. The thought that is open to Truth sees it.

Thinking of good opens our vision to see the expression of good as soul and body of man, as soul and body of all existence. The individual life sees all to which it opens itself—all that it *acknowledges* for itself. If it acknowledges, or recognizes evil, it will see evil; if good, it will see good.

The good is Omnipresent; it is our very Being or Nature. It is the Source and Substance of all things. It is our inheritance. Good is our birthright. Good Mind, good Understanding, good Power, good Health and good Will are the heritage of each individual because good is *Universal.* Each soul and body is "heir of God."

The individual is filled with this knowledge to the degree that it opens itself to the Consciousness of good, and thinks and speaks good.

As we have seen, thinking, being the action of Mind, expresses Mind's Fullness. In thought each individual life begins. The individual is the expression of Universal Spirit and we know it as living soul. It is the Thought of Perfect Life, Love and

Truth. It is pure as the Thinker is pure. "Be ye" (or ye be) "holy for I am holy," saith the "Over Soul" to each living soul.

This is man's possibility; let him recognize it faithfully, and systematically practice thinking of this Perfect State of his Being or Nature.

There is a great difference between being and having. Being can never change, or be lost. Having may be lost and changed. I more than have good for if I only have it I may lose it. I am Being good; this is changeless. I more than have health; I am health. I more than have wisdom; I am wisdom.

We have said, I have a cold. Well, I may lose it when I will! I can *be* only what God has made me. I can *have* what I choose. A lady, who understood these truths, was visiting in the home of a friend not in sympathy with her. One morning, the visitor appeared to have a severe cold; her friend said to her, "You have taken a cold." She replied, "No, I have not. A cold has been offered to me, but I have not accepted it and do not intend to."

"Enter the closet * * * shut the door." Affirm your true Nature until you know it absolutely —shut out thought of all that is contrary to your peace. That which is not of God's Nature, is not of yours, for you are "the image and likeness of God."

To be aware of the manifest "image and likeness," we must think and speak in the likeness of

God. After understanding this Law, we notice as we did not before how ills and evils are literally invited into most persons' lives! A mother, all unconscious of what she is doing for her family, thinks and talks disease, admits its power and dreads its attack. Thus does she open the very door that will let in these beliefs. "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe."

Listen to the conversation about you; is it not of ills, accidents, sickness and death? This proves of what man is thinking and what is his view of life. Paul tells us to "put off concerning the *former conversation,* the old man." The old opinion of man is to be put out of thought and speech.

It is wrong thinking that we feel as illness. How important it is to hold to the Perfect Idea in which is found no taint of sin, sickness or death, so that our thought and word may always be the expression of Perfection.

In a class, one said, "I was riding on a load of hay; the hay slipped, throwing me to the ground and breaking my leg. I had never thought of such a thing, so surely it can not be said that I received the fruit of my belief." "Let me ask you," replied the teacher, "do you believe in accidents?" "Yes." "Do you read and discuss accidents of others?" "Yes." "Do you believe that if you should fall from a high place, you *might* break a bone?" "Yes."

"Then I see that you received the fruit of your belief."

Mentality has a still as well as an active phase. Still thought holds our settled convictions, inherited beliefs—the beliefs in which we have been trained—the received and accepted opinions about life. Conclusions we have drawn from appearances and experiences are all settled and fixed in some part of our mentality that we may call the sub-conscious thought to distinguish it from the daily active thought that is still weighing, judging, deciding. We prefer to say conscious and sub-conscious thought, rather than Mind.

Many of us have learned in Truth to govern the active daily thought, but have failed to examine closely the under-current of our thoughts. Until every opinion and belief is eradicated from the depths of our mentality, we are subject to any belief held there though it be not in active operation. It is our great work to uproot these inherited and accepted opinions, based as they are, upon human experiences, instead of upon Eternal Principles. Say to the sub-conscious as well as to the conscious thought, There is nothing in you but the Light of the One Presence and Power. You know the Truth of Life—its perfection—and are not bound by any opposite opinion. You are perfect.

Until you have freed your sub-conscious thought from the claim of accident, or ills, you are

not safe from the belief of these. While you agree with the prevailing opinion about ills, you are subject to these claims at any time without special thinking about them. "As a man thinketh *in his heart,* so is he" is deeper than the thinking of the moment. This refers to man's convictions, his fixed opinions. Let us begin new ways of thinking.

Our work is to see within our souls the Perfect Idea of good by cultivating the thought of good only, "until Christ" (Perfect Idea) "be formed in you."

"Their strength is to sit still," that is, to still old habits of thought and to *be positive* in acknowledgment of Truth. "They toil not, neither do they spin" for themselves—for "Nature" supplies the lily's needs. It simply conforms to the law of Nature, which is the law of God.

Conform every thought to the Consciousness of Omnipresence. Declare it to the exclusion of all else. Accept the Whole Being—then will both thinking and speaking change. You will always think and speak of being whole. This is the Law of God.

Thinking is not a cause of growth but a means of expression. The impelling power is in Mind. Say, understandingly, I am Mind; thought is not my master. Consciousness now rules my thought and word, my feeling and sensation. I do not judge of what I am by what I feel, but I direct my feelings by what I know I am. This is Science—"Knowledge duly arranged."

A change of view, yielding our many opinions to the One Changeless and Perfect Idea, must change our thoughts and feelings. The visible world has seemed to be mysteriously linked with man's thought; "The things that are seen are temporal," means that our way of seeing things is temporal.

Emerson says, "The creation is on wheels, always passing into something else, streaming into something higher"—in other words, the visible seems to ascend with man's ascending thought. To a pure consciousness all is pure, and the change is not in things, but in our thoughts.

Robertson says, "The soul spreads its own hue over everything;" and Victor Hugo declares that —"Nature is the immense shadow of man." Paul affirms the same truth by saying, "Be ye transformed by the renewing of your minds." Things are all right, just as Love made them. We have seen them wrong.

If we would discover the "new heaven and the new earth, wherein dwelleth righteousness," we must remove the shadows of past and present beliefs.

A child was asked, "What makes daylight?" She replied, "The earth turned towards the sun." "What makes night?" was then asked and she answered, naturally, "The earth turned toward darkness makes night."

Growing in understanding, the same child will see that there is no center of darkness towards which

the earth may turn. That the night is caused by the earth's own shadow. The opaqueness of the earth makes the shadow. So the density of our thinking throws the shadow over our world. As our thought clears our world seems to clear.

To improve the world, to better conditions, Science teaches us to begin in Perfect Mind, see the work of thought, and know the outer as the unfolding of true Consciousness. "Not by might nor by power, but by my Spirit, saith the Lord."

"Be still" does not mean to be slothful but the reverse. Cleanse thought of belief of evil. Let Divine Will that is "Good-Will to men" have its full action—affirmation will do this. By this method is thinking trained into new habits or channels. Let be the Truth—"God." Let go the error—"devil."

As you pray (affirm), watch. Be expectant; look for good everywhere in everything. A missionary once related his experiences in India in the presence of a hunter, who also had lately returned from India. The missionary rejoiced in the number of converts he met. The hunter remarked, "I was in India two years and never saw a Christian."

The hunter told his story and spoke of the number of bears he had shot. The missionary remarked, "I was in India three years and never saw a bear."

We all see what we are looking for. Those who look for trials and tribulations, sickness and suffering, see much of these. "To as many as look for him shall he appear."

"Come unto me and I will give you rest." Come into the Consciousness of your Divine Nature and realize rest. Turning to the outer may seem to supply for a time. It is, at best, but limited. Personal effort obtains so little. Permanent, full and perfect blessings come from within and are showered alike upon all.

The blessing from above is so much greater than anything self-accomplished. In the west, our lawns are kept beautiful only by "eternal vigilance." One man spends hours each day in the work of irrigating a single plot of ground. Let a shower descend from heaven, and in an hour every lawn in the city is thoroughly drenched, and much of the surrounding country besides!

No matter what man's inventions have seemed to do for us, we lose nothing in giving them up and seeking the "showers of blessings" from on high. Within our Being is the fullness of all the good we crave. We cannot, consciously, be *ourselves* until we understand this Being and its perfect action and go forth in the strength of such understanding.

"With all thy getting, get understanding."

ACKNOWLEDGMENT OF GOOD.

In my true Being I am Knowledge and Understanding.

I know the Perfection of my Source.

I know the Fullness of my Supply.

I know the Purity of my Substance.
I know the Light of my Intelligence.
I know the Limitlessness of my Power.
I know the Certainty of my Life.
I know the Wholeness of my Health.
I know the Beauty of my World.
I know the Harmony of my Home.
I know the Safety of my Family.
I know the Abundance of my Time.
I know the Success of my Business.
I know the Source of every good.
I know the good in Everything.
"The Lord is my shepherd, I shall not want."
I will speak always of Plenty.

Every day begun with these thoughts would soon make all days known as fullness and peace.

Resolve: I will speak always of Fullness for others and myself.

LESSON IX.

Health

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:8.

As we earnestly ponder these words we are impressed with a new thought of health. Herein we find our health associated with "light." This means that according to our understanding shall be our realization of health. We could read this verse thus: Then shall thy understanding be clear, and thou shalt see thy perfect health.

We have found light to be our only need. "Open thou mine eyes" has been our plea. Now we may rejoice in the Truth, "Mine eyes hast thou opened." It is our privilege to see. The light by which we can see is here.

The Great Intelligence has said and is saying, "Let there be light; and there was light." This Intelligence *is* the light; its only speech is being. God speaks by being, and, as Omnipresence, is always being, or speaking. What a lesson for us in this! Instead of talking good let us be good. The most forcible way to teach love is to be love. We may best bear witness to Truth by being true; to Omnipotence by being steadfast and strong. We can best

tell others how to live by living: how to get well by being—what in Truth we are—health.

A study of light is a study of health. We are to find our health! it is being revealed to us as fast as we can see it. The clearer the light of understanding, the greater our certainty of health. This vision reveals that which is of far greater importance than healing—established health surpasses the constant need of healing.

"Better is the sight of the eyes than the wandering of the desires." Eccl. 6:9.

Better far is it to see steadily and be health because we are health, than to believe we can be healed by our thought in desire. The former is "the sight of the eyes;" the latter is "the wandering of the desires."

May we arrive at such a state as changeless health? Divine Science stands for this very state, and is pointing the way to its attainment.

All attainment, or realization, is gained, not through effort, but through seeing the Truth, and by thinking and living faithfully this recognized Truth.

Realization is defined thus: "To perceive as a reality; to feel and appreciate fully."

We have accepted that God is all reality—that what God is is all reality. (Recall here that reality is the changeless.) Perfect Life is reality, it is eternal and changeless. Thus can we speak assur-

edly of all that God is, and can know that we have received of God's fullness. We have received the Perfect Life, it is our Life. The Perfect Substance is our Substance, pure and changeless. Our Life can never be endangered; our Substance can never be injured. The REALITY of us never changes. We are to perceive, feel and appreciate this.

Health must be a reality of us that never changes. Perfect Life must be health. Omnipresent Life means Omnipresence of health, hence we can never be "out of health," or health out of us. As we live in God, we live in health; *we are always in health.*

Our little prayer declares, "God is my health, I can't be sick." How beautiful for our children to learn that they can not be out of health. Realization of changeless health will be easier for them than it has been for us.

It is beautiful to know that health is as much a part of our religion as are goodness and truth. One says, as quoted in our first chapter, "Holiness is internal health, and health is external holiness." Health is Wholeness.

How may we know ourselves whole? Not by looking at the external, for as yet outward conditions are seen through misconception. To see truly we must look at Spirit, think of being Spirit, love Spirit until our vision is clear. Looking at Spirit, thinking of what Spirit is, being steadfast in the

understanding of Spirit as all, illumines our thoughts, and this gives us clear vision.

We see Spirit as wholeness, and in this clear light we see all things in the wholeness of Spirit, for Spirit is all. Our bodies truly are Spirit, whole. Made of the changeless living Substance: the body needs no healing.

Since Life is omnipresence, Life's action is taking place everywhere all the time. We once talked as though by our thought God's law was set in action. We spoke of our permitting God's action to take place in our bodies, or our hindering that activity. This seems very absurd now. God-action takes place always. Emerson says: "Spiritual laws act," and means by this just what we have been saying. God is law and law is ever active.

As we think of Truth, we do not start its activity; we *see* its activity and move with Truth. We do not create, by our thoughts, nor do we by thinking attract to us anything. God, Infinite Mind, is the only Creator and all that this Mind creates or brings forth is filled with every good thing; so nothing can be attracted to us to add to our fullness. Infinite Intelligence brought forth every soul filled with the fullness of its Nature.

As we think of this Truth we open our thoughts not to receive more, we have already received all, but to see more and more the Truth of what we are.

All Truth is. Seeing and knowing it are neces-

sary to our joy and satisfaction. The more we think of it the better we see and know it.

God is our Health now. Let us think these true

HEALTH THOUGHTS.

Divine Science teaches us that our natural state is health; that health is Truth, and to be conscious of Truth is to be conscious of health.

We can not be conscious of sickness, or sorrow, or fear, or any *negative* condition, for to be conscious is to know and feel that which is *positive* and true eternally.

We can believe in sickness and sorrow and fear, and do believe in these when our thoughts are negative to Truth. Hence we say, "Healing is a change from belief in sickness to Consciousness of Health."

Do not think that belief is of slight importance. "As a man thinketh in his heart so is he." This may be interpreted, As a man believeth in his heart so does he live. We live as we believe; Life is not changed by this, but until we find the Truth of Life, we live according to our beliefs about Life. Knowing the Truth shall make you free from beliefs. Belief is as important as sickness or death, for belief is sickness. When we seem sick, do we not think it very important to get well? Let us see that the really essential thing is to be healed of ignorant beliefs.

Our medical physicians are asking their patients, What have you been *doing?* Our metaphysicians ask, What have you been *thinking?* Jesus said, not what goeth into the mouth hurteth a man, but what cometh out of the mouth; for that proceedeth out of the heart.

You are not suffering pain because of what you ate, but because you ate not in faith. Jesus said of them that believe—have faith—"if they drink any deadly thing it shall not hurt them."

What is this faith? Certainly such faith is not blind. Faith is Understanding. It is the certainty of knowledge that the light of Wisdom and joy of Love give to Life. In this faith, mountains are removed and the sick are healed; why? Because seeing the Truth we see the Omnipresence, the Presence everywhere and in everything of the one Substance, the one Life, the one Power. Doubt and fear (mountains) are removed. Confidence through understanding what everything *is,* replaces uncertainty. The sick are healed by this prayer of faith (Mark 16:18; James 5:14) because faith sees that the Perfect Life everywhere is health; that the one pure Substance that is all is forever whole.

We do not attempt to change the body in healing. Its pure Substance and Perfect Life need no changing—can not be changed. We look at Truth, think of Truth until we see its expression as wholeness.

Man is not improving himself in any way by becoming something he was not. He is improving only in the thought of himself, by receiving the Consciousness of his eternal Being—or the Truth of what he eternally is. He does not by thinking attract to himself something he lacked, for in his true Being, he lacks nothing. "Ye are complete in him," lacking nothing in the reality of your Life. He is not holding to a thought until his desire comes to him. He is holding his thought in Consciousness of Truth until all is revealed to him.

Cease forming your own thought of good; it may fall far short of the Limitless good that is the heritage of each living soul. Think of the Infinite abundance that is here, now. "Seek first the kingdom of God," the light of Wisdom, Love, Understanding and Power, "And all these things shall be added." In the revelation of light are found your perfect Life, Health and Peace.

HEALTH STATEMENTS.

First and always state the Truth of what is. Then affirm that Truth for yourself or another. That which is Universal must belong to each individual.

Life is changeless perfection, hence health is an eternal verity. I am ever in health, and it being a phase of God's Omni-presence, is ever in me.

I cannot get out of health.

LESSON X.

Daily Thoughts for Practice

The following arrangement of short lessons is planned for a month's daily studies. Following the verses from the Bible are spiritual statements for mental training. A second set of statements is given for those who prefer a more metaphysical expression.

It is certain that the use of these meditations and the putting of them into practice through each day for a month will be a great help in establishing a student in Consciousness. Repeating the same exercises a second month, will give still further illumination; and after that, continue the practice a third month. Each repetition of the daily meditation upon and the living of the declarations of Truth given herein will strengthen you in the realization of what you are seeing and saying in Truth, and will help you to live it.

When you feel sure that you have extracted all the help to be gained from these exercises, repeat them again.

First Day.

One God.

Bible: I am the Almighty God. There is none else.

To us there is but one God.

In acknowledging but one God, I see the Truth of one Substance, one Intelligence, one Life, one Law, one Will, one Source, and one Power.

I admit but one Presence, even the changeless good that God is. In all I look upon, I confess the One to be all of Truth. I decide everything from this standpoint that God is all.

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One represents the basis of all Truth in the Universe. One Infinite, Limitless Law creates and governs all that is made visible. There is but one Law. I acknowledge one Source, one Substance, one Mind, one Life as all Intelligence and Power.

I see that this great Intelligence and Power is the governing force in the universe. All things great and small are being continuously held and kept by this Infinite Mind.

A statement to learn and ponder often:

I acknowledge One Wisdom as my guide unto all Truth.

Second Day.

Omnipresence.

Bible: Do I not fill heaven and earth?
If I make my bed in hell, thou art there.
The fullness that filleth all in all.

I accept the Omnipresence without any reserve. This means that I am resolved to see in every place, time, circumstance and condition only the one Presence.

I know what this Presence is, and now decide to look for good only, to think of good only in every person, in every thing I see.

God is the good and is Omnipresence. I am purposed to recognize faithfully this truth.

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The Law of the universe is good. All is Law. There is naught out of place for the Law of good governs all.

I accept that a good Will prevails everywhere. That the Will of good is done in the visible as in the invisible.

I acknowledge good in all and resolve to look for good in every person, in every thing, in every condition.

A statement to be learned:

I believe in the presence of good only and look for good always.

Third Day.

One Spirit.

Bible: The Lord is that spirit.
He hath given of his spirit.
He that is joined to the Lord is one spirit.

Spirit is all reality. There is no matter because all is Spirit. Invisible and visible Spirit-Substance, is all. God is Spirit and I acknowledge this in Spirit and in Truth.

Truth reveals that there is but one Spirit. I am led by the one Spirit. One is my master even Christ.

Truth now guides and leads me by the one omnipresent Spirit.

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The Spirit of Truth is one, invisible, unchanging. As God or Man this Spirit is ever free and perfect.

I am led by the Spirit of Truth only. By its guidance I am this day directed into the paths of understanding and peace.

A statement to be learned and lived:

In every moment, place and circumstance of this day, I trust the Wisdom of the Perfect Spirit within me.

Fourth Day.

Omnipotence.

Bible: Ye shall receive power after that the Holy Ghost is come upon you.

There is no power but of God.

The Lord God omnipotent reigneth.

Jesus said, "Of myself I can do nothing." He also said, "All power in heaven and earth is given unto me." He meant that personally he had no power, but joined to Omnipotence, its power was his.

I believe with all my heart in one Power, and that, good. By this Power I am made strong every moment, for it was and is my Maker.

By inheritance, the Power of the Limitless is mine. My Spirit is strong. I am joined to the one Spirit omnipotent. "My yoke is easy and my burden is light."

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The Universal Spirit is Limitless Power.

This Power has been given to all and is realized by all who live in conscious touch with the Limitless.

I accept my birthright of Power that makes me strong in thought, word and deed.

A statement to be learned:

I affirm my conscious unity with that Spirit that is All Power.

Fifth Day.

One Mind.

Bible: Be ye (or ye be) all of one mind.
Stand fast in one spirit, with one mind.
To be spiritually minded is life and peace.

Since God is the only Mind and one, there is but one Mind. There is therefore but one kind of Mind —all good, all perfect.

Mind is Omniscience, all Intelligence; there is but one Intelligence, all good. I lean not to mine own understanding. I submit to the Universal Mind all rights to think, decide, plan and act intelligently.

I will never speak of mortal mind, or false mind, or failing mind, since there is but one Perfect Mind.

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Mind is all. One Intelligence fills all. This is man's Intelligence; his birthright from his Infinite Source.

I recognize this day that I walk by the light of the one Perfect Mind. I admit that its Intelligence directs my paths.

A statement to be learned:

I live, move and am being in the one Mind, and am conscious in its Omniscience.

Sixth Day.

One Life.

Bible: I am the way, the truth and the life. The life was manifested and we have seen it. Whoso findeth me, findeth life.

God is Life and God is Omnipresence. Life is God. Life is perfect.

Everything in God's creation is God's Life manifest. I accept the creation of God as perfect.

I love to contemplate creation as the perfect work of the perfect Creator. I find God in creation. I acknowledge perfect Life active everywhere.

The universal Life is the God-Life in every place. I have found eternal Life by knowing Omnipresence.

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Life is present everywhere. Nature is full of Life and of Life's activity.

Life is the force back of and through all things.

I acknowledge the presence of perfect Life in man, in nature and in all action.

I know this Life lives in me; it is my very breath.

A statement to be learned:

I live now by the Life that is omnipresent and full of Power.

Seventh Day.

Man One With God.

Bible: That they also may be one in us.

I and my Father are one.

Ye shall know that I am in the Father and ye in me.

I now am seeing and feeling God's closeness to me and my nearness to God.

So near am I to God that I know "It is God that girdeth me with strength and maketh my way perfect."

It is God that lives me, thinks me, moves me, for God is my very breath, and Life.

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The universe is all of one. The same Source and Cause begets all and holds all within itself. We see unity.

In the Consciousness of oneness, I realize that the Life of the whole, the Strength of the all, the Love, Understanding and Power of the Truth belongs to each member of the Universal family—belongs to you; belongs to me.

A statement to learn and to remember:

I am one with all good. Through this day I see, think and speak with the good.

Eighth Day.

Man Like God.

Bible: One is your Father.

That which is born of Spirit is Spirit.

God created man in his own image. In the image of God created he him.

The Son has the nature of the Father. Spirit begets Spirit.

I am Spirit, because my Father is Spirit.

I am perfect Life, because my Father is perfect Life.

I am perfect Wisdom, because my Father is perfect Wisdom.

I am perfect Love, because my Father is perfect Love.

I am perfect Substance, because my Father is perfect Substance.

Ye be perfect as your Father in heaven is perfect.

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From one Source all things are proceeding. Like begets like. All that is brought forth is like unto its Source.

I acknowledge the one perfect Source, hence that all things have one Source and are like it. All souls are equally endowed.

A statement to be memorized:

All that the Universal is belongs to each individual. I am like my Source.

Ninth Day.

God My Mind.

Bible: I stir up your pure mind by way of remembrance.

Let this mind be in you that was also in Christ Jesus. That ye may with one mind and one mouth glorify God.

It is my privilege to keep ever in the pure thought of Truth for God hath given me of his Mind.

The Mind that was in Christ Jesus is in me. God is the only Mind. This is my Mind. There is none other.

I glorify God by remembering that this Mind of me is perfect, giving me today thoughts and words of perfection. My mouth can not transgress.

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The Mind that is all is pure. As partakers of the one only Mind, our thoughts are pure.

One Mind omnipresent is the Mind of all. I acknowledge this as my Mind, my all Intelligence. I could know nothing outside this one Mind, for it is all Knowledge and Understanding.

A statement to be learned:

I rely this day upon the one Mind for my Wisdom and clear judgment.

Tenth Day.

God My Consciousness.

Bible: In thy light shall we see light.

Believe in the light that we may be the children of light.

He that teacheth man knowledge, shall he not know?

Consciousness is a phase, or a changeless Truth, of the perfect Mind and is always present with Mind.

I can not lack Consciousness. As I live in the perfect Mind, I live in Consciousness.

I know and understand through the ever present Consciousness, and do not stumble or make mistakes.

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There is a Light that lighteth every soul that is in the world. This Light is omnipresent. Let us open our eyes to this Light, and its guidance will be known and followed.

The Mind of all is Wisdom. The law of Mind is Love.

A statement to memorize:

Through recognition of Consciousness, I am this day clear in vision, steadfast in thought, true in speech.

Eleventh Day.

God My Substance.

Bible: That I may cause those that love me to inherit substance; and I will fill their treasures.

Faith is the substance of things hoped for, the evidence of things not seen.

By faith I see the invisible and know it to be Substance.

Hope defers; Faith realizes. Those that love God are conscious that God's Substance is omnipresent and is theirs.

I am made of that eternal and changeless Substance.

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Universal Substance must be also individual Substance.

I am seeing my Substance. I no longer hope and wait for that which is omnipresent. I see, accept and am now, consciously, being perfect Substance in Mind, body and estate.

A statement for practice:

My Substance is now visible. I have seen it through faith, and know it to be real.

Twelfth Day.

God My Life.

Bible: He is thy life and the length of thy days.
Your life is hid with Christ in God.
With thee is the fountain of life.

Since I see God as omnipresent Life, I know that God is my Life.

Since I have found my Life to be God, I am certain that my Life is perfect and secure.

Since my Life is perfect, it is perfect in Intelligence, in Love and in Power. I can not think of lack in any Life. Each is complete in Truth.

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Universal Life must be also individual Life.

I see one and the same Life invisible and visible. I see one Life for all.

Each is a partaker of the one perfect Life; each has now the Substance, the fullness and richness, of this Life. Each dwells in the Consciousness of this fullness.

A statement to memorize:

One Life is the Life of all. I recognize the perfect Life of myself and others. Life lives me perfectly this day.

Thirteenth Day.

TRUTH.

Bible: His truth endureth to all generations.
Thy law is the truth.
Lead me in thy truth and teach me.

To love Truth with all the heart and soul and strength is my one purpose.

In love of Truth I am now willing to leave all my opinions and beliefs that belong to time, and to follow the enduring and the changeless Consciousness.

I am willing that Truth shall destroy my most valued theories about every thing and show me the way of Life eternal.

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Truth is changeless. The great center within us all where Truth dwells in fullness is the light upon our way.

In the light that I have perceived I have learned to value Truth above all else.

The proof required of those who love Truth, is that they be true in all action; in every thought and in every word.

A statement to learn:

Truth possesses me fully. This day Truth leads me as it will.

Fourteenth Day.

Truth in Word and Deed.

Bible: I have chosen the way of truth.

That speaking the truth in love we may grow up into him in all things.

Let us love in deed and in truth.

The value of Truth is its practice.

Seeing Perfection as the Truth of the universe, we are to practice perfect thought and perfect word.

The practice of perfect thought, word and deed means to think no evil, speak no evil, do no evil.

I will dedicate every thought and word to Truth—to love, to good, to wholeness, to peace, to all that God is and I am.

I turn to Truth trusting it to show me the true thought, word and deed.

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In earnestness of purpose I seek to know Truth. I desire to learn the Law of Truth's action in right thinking.

Without reserve, I submit my every thought to Truth, and am finding how to keep in the Consciousness of harmony, kindness, unselfishness, health and strength.

I abide in Truth.

A statement to memorize:

By the power of Truth I purpose to speak only pure, loving, fearless and harmonious words.

Fifteenth Day.

Truth in the Home.

Bible: And Jacob awaked out of his dream and he said, Surely the Lord is in this place, and I knew it not.

This is none other but the house of God, and this is the gate of heaven.

My home is the Lord's house. I have awakened to his Presence and know that I dwell in that Presence forever. (Ps. 23:6.)

The service of my home is the service of the Lord. I do all heartily, as unto the Lord.

There is no holier place than my home. Every thought, word and deed therein shall be consecrated to Truth's service.

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From the greatest to the least Love is the perfect law.

In the Omnipresence of Life the Law of Love is active everywhere.

I see the Presence in my home, and honor the sacredness of its perfect Love.

I dedicate my every word and act in the home to this Universal Law of Perfection.

A statement to memorize:

I recognize only good in my home, and in its every service.

Sixteenth Day.

Truth in Relationships.

Bible: Ye are all one in Christ.

Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

There is but one family. One God is literally Father of all. All ye are brethren. We are his offspring. In Truth we find the larger Love.

I give up all inclination to selfishness and criticism in Love, and embrace the fuller Consciousness that Love is no respecter of persons.

I love the lovely and the unlovely.

I love all as God loves, seeing only the divine in each.

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Love measures not. It gives to all men liberally.

I will love by giving my best thought to all. I will recognize in every soul the strength, purity and goodness of the Omnipresence.

I will love by speaking the kindest, most helpful words of every one. I will look beneath the surface of things and will attribute good will and good intention to all the acts of my fellow beings.

A statement to memorize:

I will love others as myself; think and speak of others as of myself.

Seventeenth Day.

Truth in Business.

Bible: The Almighty shall be thy defense and thou shalt have plenty of silver. (Margin, silver of strength.)

The gold is mine and the silver is mine saith the Lord of hosts.

They that seek the Lord shall not want any good thing.

The Lord of all rules my business. I acknowledge God, as the brain, the heart and the nerve of my work. I leave to Omnipresence the perfect accomplishment of all that I do.

"Of myself I can do nothing. The Father in me doeth the works. I can do all things through Christ that strengtheneth me."

The Christ-spirit of me succeeds in every perfect way for the highest good of all.

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The Intelligence that is perfect Wisdom guides and directs my way.

I live not unto myself; I work not unto myself; I succeed not unto myself.

The Perfect Law of Life plans each day and I follow this Light of my Life, seeking above all to obey the Law of right.

A statement to memorize:

With unselfish purpose, seeking the good of *all,* I go forth this day trusting the one Power.

Eighteenth Day.

Truth in Social Life.

Bible: Thou shalt love thy neighbor as thyself.

Love envieth not; love vaunteth not itself; is not puffed up.

Love covereth all sins.

In obedience to Divine Love, our social customs would need much changing. Let us speak Truth for this and abide by it.

I will say nothing of any one that I would not say of myself.

I will think nothing of any one that I would not be willing to have another think of me.

I rejoice in another's success as in my own. Truth teaches me simplicity and sincerity. I will endeavor to be this to those whom I meet.

I will be Divine Love in all my social relations.

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Perfect Love gives us a new view of all persons and things.

Through the eyes of Love, I look upon all and see all in the Light of Divine Nature.

I do not think or speak ill, or condemnation, since I look at all through Love.

I meet all in sincerity and Truth. I do justice to all.

A statement to memorize:

I meet all in Love this day. I give forth to all and expect from all, justice and genuineness.

Nineteenth Day.

Health.

Bible: That thy way may be known upon earth, thy saving health among the nations.

I will restore health unto thee.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Soul is health. This is my saving knowledge that as is my soul so is my body in Truth.

I now adjust every thought to this Truth of Wholeness, by thinking, believing and abiding in the Consciousness of health.

Knowledge of Truth restores to me the Consciousness of my changeless health in God.

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Omnipresence is Changeless Substance and Life.

Substance of Life is the same forever, unvarying in nature.

The living Substance of my body is changelessly perfect.

The eternal state of my body is health. The true state of everything is wholeness.

A statement to be learned:

Omnipresence is perfect health. There is nothing besides.

Twentieth Day.

Health in Mentality.

Bible: Bring into captivity every thought to the obedience of Christ.

Whatsoever things are of good report, think on these things.

The thoughts of the righteous are right.

Truth governs my thoughts. My eyes are opened to see God's thoughts, and I obediently think as God thinks.

God's thought is perfection, for God sees naught of which to think, but his own Being and expression.

This must be, since God says, "besides me there is none else."

I "think God's thoughts after him."

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Perfect Mind is one and is omnipresent.

Mentality is the activity of this Presence and is as perfect as the Mind that acts.

Since there is but one Mind there is but one kind of mentality. This Mind and this mentality are mine.

I adjust every thought to this Truth.

A statement to learn:

My mental attitude for this day shall be the Consciousness of the Presence and Power of good in every thing.

Twenty-first Day.

Health in Word and Deed.

Bible: In the beginning was the Word and the Word was with God and the Word was God.

The Word was made flesh.

Be ye doers of the Word; not hearers only.

A Mind of health expressed in thoughts of health bears fruit in word and deed of health.

The one Perfect Mind and this Mind expressed is all harmonious. Word and deed are expressed Mind; are as perfect as Mind.

I acknowledge the perfect word and perfect deed proceeding out of the heart of the Infinite.

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"The tongue of the wise is health." I speak only of health, I show forth only health because the Source of all is health.

Like begets like. Cause and effect are one. Mind and word are one. Mind and deed are one. Mind and body are one.

A statement to learn:

There is only God, only the one. Always in word and body does God manifest.

Twenty-second Day.

Health in Body.

Bible: If thine eye be single thy whole body shall be full of light.

Present your bodies a living sacrifice, holy, acceptable unto God.

A whole body God accepts, and nothing less. The animal sacrificed of old must be without spot or blemish.

I now know sacrifice in its true meaning, making sacred, and only the spotless and perfect can be offered as sacred.

Seeing God as all, my eye is single, sees but one, and my body appears to me in its true light.

I accept the sacredness of my body, and present it, as it is, whole unto Truth.

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Perfect Spirit forms perfect body. One with the whole, my body is of the pure, perfect and Changeless Substance.

My body is always health, for it is always what the Perfect Spirit, its Source, is.

I judge not by appearances or feelings, but by Truth. By the light of understanding I see my body as health.

A statement to learn:

One Life is all. One Substance is all. My body is perfect in Life, pure in Substance.

Twenty-third Day.

Health in Others.

Bible: The Lord is in the midst of thee, thou shalt not see evil any more.

One God and Father of all, who is above all, through all, and in you all.

The Presence of God is health. Above, through and in all is this perfect health.

I can not be wholly conscious of health while I see lack of it in others.

I see that I am well because God omnipresent is health. I see the same for others.

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Truth is the same forever and everywhere.

The Truth of one is the Truth of all. I see all in Truth.

All in and of Truth is wholeness. I see all in wholeness.

If I meet appearances of sickness or lack, I will at once be obedient to Truth in thought and recognize the omnipresence of Perfect Life that is health.

A statement to learn:

I judge not by appearances. I settle everything by what I know of Truth—I see only health in others.

Twenty-fourth Day.

Health in Everything.

Bible: The fullness of him that filleth all in all.

To the pure all things are pure.

For of him, and to him, and through him are all things.

God fills full the universe. God fills the formless and the form, for God is the formless and God is the form.

This is the meaning of Omnipresence and the pure in Consciousness see God as all.

Life is all.

One Substance, Intelligence, Health and Harmony are Truth.

I see only wholeness, which is health. I see the whole as perfect.

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The Formless is one. There is but one nature of form.

All things are of one Substance. All things are animated by the same Life.

That Life, that Substance, is perfect. Living Substance is all health, or wholeness.

I see health in everything, in every clime; as much in one place as another. Good is in all.

A statement to memorize:

God lives, moves and is being in every place, and in everything. There is naught that can harm us.

Twenty-fifth Day.

Realization.

Bible: Ye shall seek me and find me, when ye shall search for me with all your heart.

Rest in the Lord and wait patiently for him—translated by Luther: Rest in the silence and the Lord will mold thee.

Many desire realization. We shall try to give in this exercise what will help each to realize.

To realize is to perceive as reality, and then to feel or appreciate fully the Truth we have perceived.

Do not make effort to realize. Think of the Truth earnestly "with all your heart," until you find it growing clearer to your thought. This brings realization. Meditate upon the reality of Truth; this is recognition—resting in the silence: conscious that Truth is and is faithful to its word.

"The Lord will mold thee"—Truth will shape every thought and feeling.

Realization comes from faithful recognition of Truth.

I now relax every effort of my own and wait upon Truth.

I positively and trustingly declare the Truth. I see that God is all.

A statement to be learned:

God is all of me—my Mind, my Consciousness, my Realization, my Thought, my Word, my Body.

Twenty-sixth Day.

Realization of Freedom.

(If you seem limited.)

Bible: The Truth shall make you free.

The Almighty shall be thy defense.

The law of the spirit of life in Christ Jesus has made me free from the law of sin and death.

The law of the spirit of life in Christ Jesus is the perfect Law of the universe active everywhere. As soon as we truly recognize that this perfect Law is the only Law, we shall realize that there is no other law to govern thought or body.

I now acknowledge the Truth that there is but one Life, one Law; and knowing this, I realize freedom from supposed bondage to any inharmony.

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With sincerity of purpose I look into the perfect law of liberty and see myself and others free.

I use this freedom for the good of all, for it is the freedom of realizing the good in all and in everything.

A statement to learn:

I see and feel within and without only the influence of realized good. I am free in the Truth.

Twenty-seventh Day.

Realization of Supply.

(If you seem to lack.)

Bible: Thy God will supply all thy needs.

Thou shalt pay thy vows.

With what measure ye mete, it shall be measured to you again.

I realize freedom. There is no law to limit God's full expression in and through me.

I adjust every thought to the fullness of God that fills all.

God's thought is now forming my perfect supply, sufficient for every need, mental and bodily. I trust; I rest; I accept, and I give thanks.

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Does one say, "I have done all this and yet I lack"?

That is impossible if you have realized and put into practice all that this implies.

Remember that to meditate is but the beginning of practice. How are you measuring to others? Are you paying what you owe? If not, this may be blinding you to your full supply.

A statement to be learned:

I will not spend beyond necessities until all that I owe is paid. I am honest to God, myself and to my fellowman.

Twenty-eighth Day.

Realization of Companionship.

(If you seem lonely.)

Bible: Lo, I am with you always.

Truly, our fellowship is with the Father and with his Son Jesus Christ.

A good man shall be satisfied from himself.

The soul conscious of unity with God knows that it is within itself all fullness.

Wherever I go, in whatever circumstances I may be placed, I companion with God.

In fellowship with the All, I can not feel separation from any one. Love knows not place or time. Love is a conscious unity.

I can not be alone.

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The Omnipresence is my full supply.

In conscious unity with omnipresence, I feel the companionship of all I love, for Love never changes, never is absent.

A statement to be learned:

There is no time or place to feel lonely. All time and every place are filled full of Life and Joy. I will find these wherever I am.

Twenty-ninth Day.

Realization of Kindness.
(If you feel irritable or critical.)

Bible: The fruit of the Spirit is love, joy, peace * * * gentleness, goodness.

Put on, as the elect of God * * * mercy, kindness, meekness. Forbearing one another.

Let the peace of God rule in your hearts.

Blessed are the peacemakers.

"Love is the fulfilling of the law." He who loves enough will have naught of irritation, criticism or kindred feelings to dissolve.

The Spirit of Love fills all—fills my soul; fills my mentality; fills every thought and feeling.

The peace of Love rules my heart. I feel only Love.

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Gentleness, mercy, kindness are the wings of Love. Upon these I go forth to meet everything and everybody in my world.

One perfect Law creates all and makes all perfect. I see perfection everywhere and love the Truth that is in everything.

A statement to learn:

I meet everything today in the Spirit of Love. I have no inclination to belief of criticism or of unkindness, for I am Love.

Thirtieth Day.

Realization of Wholeness.

(If you seem to be sick.)

Bible: The prayer of faith shall save the sick. Behold, thou art made whole.

Everybody is made whole. The Infinite Intelligence, Love and Power could not make anything other than whole.

The All-Intelligence knows how, the All-Power is able, and the All-Love is willing to bring forth in wholeness.

I am part and parcel of this changeless Wholeness and know myself now as whole. I can not be anything that the whole is not.

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Wholeness is the Truth of the universe. All is Law and Order.

Wholeness is likewise the Truth of the individual, the emanation of the Universal Wholeness. I am whole.

A statement to learn:

Wholeness is reality; lack is unreality. Health is the real; sickness is the unreal. I am real, therefore am Whole.

Thirty-first Day.

Stillness and Omni-Action.

Bible: Stand still and see the salvation of God.

He that keepeth Israel shall neither slumber nor sleep.

It is only as we still our own activities guided by our own busy conceptions that we can see the activity (salvation) of Infinite Life and Law.

The Mind that is all Intelligence never makes a mistake. It is Wisdom, Knowledge and Understanding.

The Mind that is all Love never fails. It is sure and steadfast.

The Mind that is all Power never flags (never slumbers or sleeps). It is ever alert and active.

This Mind is my very own. When it acts, I act. When it decides, I decide. When it wills, I will. I am still, listening for Truth.

I still my own opinions and judgments. I hear the Truth that ever speaks in my soul. As I hear, I obey. I find myself thinking as God, or Perfect Mind, thinks; speaking as my Source speaks; doing the work of the Father with the Father, "For it is God that worketh."

A statement to memorize:

In all I do this day Perfect Mind ever active thinks me, moves me, lives me as part of itself.

Conclusion

"Let love become a habit of the soul."—Drummond.
"Love *thinketh* no evil."

The student of music begins practice at once, and in anything we undertake to learn, we expect to set aside time every day for its exercise.

Just as surely must we put into practice whatever of Truth we have comprehended if we wish to see more and more of Truth and to be able to take hold of the good we seem to need.

It will not satify our hunger to know that in our Father's house is a larder filled with food. We can not be fed by having a reliable cook book with recipes for all kinds of dishes. Our thirst is not quenched by looking at a fountain of pure, clear water. No one else can eat or drink for us. Each one has his part to do, and all that Truth and Love asks of its children is to take and use its good gifts! Jesus showed us in his own life how to do this and what Truth and Love will do for us, if we will accept. We must have understanding.

Jesus showed that it was the *thought* of evil that must be put out, for he said, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth. Those things, which proceed out of the mouth, come forth from the heart."

We speak what we think; therefore, if the thought of evil be destroyed, no belief of evil remains.

Our daily practice of declaring all the Truth we see will help us not to think or speak any evil, and to form a habit of thinking and speaking good. Thus far we have given the rules for general practice, and it is only by the constant use of these that we know how to give help in special cases. We will now give a few forms for special work.

To help by the word of Truth we affirm what God the Universal is, keeping always the Consciousness of the Omnipresence and Omnipotence of God, for this will give us confidence. In Truth all is whole; our word declares this.

Our own self is our most important patient. "Cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye." Our daily and hourly fasting and praying do this for us. You see how pure in thought a Divine Healer must be—"too pure to behold iniquity." "The Lord is in the midst of thee, thou shalt not see evil any more."

"The pure in heart shall see God."

One is our basis. To see and accept this, our practice.

PREPARATION FOR SELF-TREATMENT.

The life that is hid with Christ in God is our true Being, or what we are truly being. This is the

seed that is "wholly right." This Life was hidden by the ignorance of our conceptions; "being alienated from the Life of God through the ignorance that is in them." This hidden Life is now being revealed; it is the "Christ *in you* your hope of glory." This Divine Self is called the "new man," because it is our new vision of man, "which after God is created in righteousness and true holiness." This, Paul says, we are to "put on," or to take into our thoughts as the true idea of man. By this understanding we "Put on Christ."

We are also told to "Put off the old man," to "Reckon yourselves to be dead unto sin, but alive unto God;" to be able to say, "I no longer live but Christ liveth." The first step in healing is to see the purity and perfection of all things. Seeing the Truth of all, we can not see evil or sickness as realities.

We may "put off the old man and his deeds" by putting off any imperfect thought of man, and we shall "put on the new man" by declaring or affirming man to be the image and likeness of God. This "old man" is our belief of being unlike our Creator. It is our old ignorant thought that something in God's creation is imperfect, which is false. This we have called "mortal sense," and we know it is contrary to God; it believes all kinds of things contrary to Truth, for what is contrary to God is contrary to Truth. It claims sin, sickness and death

as realities, and evil and suffering as belonging to the real man. Such conditions are but the result of our false conception of man.

You see it is a delusion. Nothing belongs to the real man, the expression of God, but what God is. In this self-treatment, then, we shall destroy all these delusions. We will drop from our thoughts all these false beliefs about man until we can say, "I and my Father are one." Nothing is but Christ—my Perfect Nature, my true Life.

TREATMENT.

I have no Self apart from God, therefore, I have no "lower self." Since God is all and in all, I have no Self in ignorance, no Self in flesh. God is my Substance, Intelligence and Life. All is Spirit. There is no mortal sense. There is only one true Mind.

"In God, I live, move and have my being." I have found my Self in Christ, and behold it is all Christ, Son of God forever. Born of God, I can not believe in sin, sickness or death as my portion. "Whosoever is born of God can not commit sin" and where there is no sin there is no sickness or death. I am the expression of God, hence, am pure in Mind, pure in thought and pure in body. God possesses me *wholly,* possesses my Mind, my thought and my body. I can not worry in Mind, err in thought, or suffer in body, for this Self that

I have accepted as Truth is God's Mind, God's Thought and God's Body forever and forever.

Fervently reject all sense of selfishness.

While this treatment is written for ourselves, it may also be given to any other by saying "he" or "she" instead of "I." In Truth, all good is universal and whatever may be said of one may be said of all—"God is no respecter of persons."

Now we will suppose one in belief of sickness comes to us for help. It is sometimes asked by a young student: How shall I begin treatment? As a help, think for a moment of the patient's name, or simply say, My dear friend, or My dear sister, brother or child.

We will give this treatment for a claim of rheumatism and it will serve as a model for any treatment we may wish to give.

We will first be very sure that we have been faithfully purifying our own thought of all belief of disease. We can not help another to realize his freedom from belief of sickness if we believe in its power—it would be the "blind leading the blind." Before we treat another, let us be certain of ourselves. Some scientists have had what they call a peculiar experience. They have become affected, they say, with the trouble for which they were treating a patient. This could not be possible if the practitioner's own belief had been entirely put away. This teaches us another very important lesson, viz:

That if there be no kindred belief in our own thoughts, the beliefs of others do not affect us.

It will be well before giving the treatment to our patient to give the self treatment for realization of the true Self or Being of all.

TREATMENT FOR RELIEF OF RHEUMATISM.

(Or for any other claim of illness.)

My Dear Brother or Sister: You are the child of God, and I see now the Truth of you. It is as contrary to your Self as it is to your Maker, in whose image you are, that you should sin or suffer; therefore, speaking in the name of Truth, I declare you free, for "The law of the Spirit of life in Christ Jesus *hath* made you free from the law of sin and death." You are not subject to anything but the law of good. You can not be held in belief of suffering. It is only a claim of ignorance. There is no Truth in it.

Disease can not be found in God nor in his image and likeness, and in God you "live, move and have your being."

Your Life is in God; your Strength, Health and Peace are gifts of God which are *in you.* Nothing can deprive you of these. "Stir up the gift that is in you." Knowing the Truth frees you from all beliefs that are contrary to good.

Now you are free, for all Truth is now. Now is your day of salvation and you are conscious of

this Truth. You are in the Mind of Christ and therefore realize the Thought and the Body of the living Truth. As the creation of God, you are forever perfect and free in Mind, Thought and Body. (Repeat until the Truth of these words is real to your thought.)

AN EARLY MORNING REALIZATION.

God is with me every moment of this day—
As Presence, Knowledge and Power.
As Life, Truth and Love.
As Purity, Perfection and Harmony.
As Stillness, Rest and Peace.
As Judgment, Justice and Success.
As Wisdom, Health and Strength.
As Fullness, Freedom and Satisfaction.
As Mind, Thought and Word.
As Spirit, Living Soul and Body.
As "All in all."

By making thoughtfully all these statements for a few mornings, you will find yourself selecting first one, then another, as your special need appears. A busy man or woman will find any one of these brief statements a helpful companion for the day.

(Whenever several terms that stand for the One are classed together, the singular verb is used—as, One Presence, Knowledge and Power is all. We do this to impress the idea of oneness.)

The following is adapted from the words of another and will help in realizing freedom from the supposed limitations of the body: I do not look to the body as a *source* of Good or ill, Life or death, Health or sickness, Strength or weakness, Satisfaction or dissatisfaction. God alone is the Source of all things and God is Spirit. Spirit is my Life, my Strength, my Breath, my Atmosphere. *There is no outer Source or Cause.*

IN HIS PRESENCE

All is Light.
All is Knowledge.
All is Strength.
All is Love.
All is Life.
All is Joy.
All is Health.
All is Abundance.
All is Freedom.
All is Peace.
All is Good.
God is the only Presence.
God is the only Power.
"The Fullness that filleth all."

Summary of Science Teaching

"All nature is on the side of the man that tries to rise."

Science and religion unite in wooing man from a sense of self as corruptible, ignorant, suffering, fearing and dying, to the knowledge of Self as the expression of God, incorruptible, intelligent, peaceful and undying.

This means the giving up of limited, petty and erroneous self-notions for realization of the Fullness and Freedom of the Self that is Changeless Truth and Life.

"The gift of God is Eternal Life." Eternal Life is more than everlasting Life, for the word eternal includes within its meaning quality as well as quantity. Eternal Life is Life perfect and complete as well as unending.

Our thoughts of Life are not full enough. If we will, we may surrender limited beliefs and find ourselves to be the Life that is without limitation or lack—even the God-Life that Self forever is.

Self is Soul that is limitless and complete. Soul is the Presence in all that is Purity, Peace and Perfection. Self does not have to *become* perfect—it *is*. Soul does not have to be saved—it is. Only our thoughts need to be saved from false beliefs.

What is the meaning of the term Divine Science?

The exact knowledge of Divinity. Understood, this signifies the sacredness of the Whole; Creator and creation perfect. God is without sin; that which is "born of God" is without sin, and all that is of Truth emanates from God, without whom "was nothing made that was made." This is Truth to which all at last shall yield.

"God and God manifest is all there is." Or, we can say, the Universal One and its perfect emanation is all.

Why is it important to know God?

Because God is the One Only Source of all things. Because in God we must find the reason for everything. This knowledge is most important for, without knowing what God is, we can not know the Truth of anything.

What is the result of knowing God as Source?

Consciousness of our Eternal Life and Substance. We must be like the Source from which we come. Knowledge of this Truth sets us free from ignorance. This understanding "Proclaims liberty to the captives and the opening of the prison to them that are bound."

What does this Science teach of God?

Its most important teaching is that God is Omnipresence, the Whole Being—that which is Being everywhere and everything at all times; and God

is Good. That God is the "All in all," too great to be called personal, because of being Omnipresent Spirit—the all and only Presence. There is but one Being.

What is the Nature of this All-Presence?

Perfect Wisdom, Love, Knowledge, Understanding, Power and Life. Realization of this is peace.

The fruit of this Understanding is Harmony, Joy, Health, Strength, Satisfaction and conscious possession of all good.

What relation does man bear to this Presence?

Since it is the "All in all"—the Fullness filling all, man is eternally one with it and in thought and word, in living soul and body, is expression of this Being, or Nature. While God is too unlimited to be known as a personal Being, this Infinite Being is manifest in every form that exists. "That which may be known of God is manifest in them."—Rom. 1:19. The Perfect Principle of Life is expressed in everything that lives, moves and is being.

How may we know there is but One Principle?

Because there is but One God. Since this One is *Omni*-present, it is the only Presence; as *Omni*-potence, it is the only Power; as *Omni*-science, it is the only Knowledge and all there is to know. All of these statements agree with the idea of an Infinite Being, and compel acknowledgment of but One Truth, One Principle, and One Perfect Mind. There is no Principle of evil. There is no source of darkness. We must exclude light to have darkness.

Why does this Science claim to be *exact* knowledge?

Because it is founded upon Changeless Principle, and its conclusions are made, not from personal opinion or observation, but from the understanding of the Infinite Being and its manifestation —of the unity of Cause and effect.

Explain this Being and its manifestation.

Being is the State of Perfection, the Omnipresent Reality that we know as Creator—Cause. Its creation is the manifestation of itself and this manifestation must be as perfect as its Source.

God is Being Infinite Mind and is manifest as Thought and Word. God is Being Infinite Spirit and is manifest as Living Soul and Body.

Mind produces Thought and Word from within its own Fullness and Truth, just as a tree produces branch and fruit from within the very heart of itself.

The Universal is Mind: the individual is Thought and Word. Thought and Word are the expression of Mind. Living Soul and Body are the "image and likeness" of Spirit. There is One Mind but many expressions; one tree, many branches; one Universal, many individuals. "I am (one) the vine; ye (many) are the branches."

What is the relation between Creator and creation?

Creation is offspring, or manifestation, of its Source: Creator is Source and Substance of crea-

tion, hence, in all creation, we find the very Life-Substance of that from which it emanated.

Spirit is the Creator; living soul and body are its creation; hence there is one and the same Source for the living soul and body; also, one and the same Life, one and the same Substance, one and the same Nature. Each individual is a soul-body of Infinite Spirit. This is true of every form of Life.

Define Substance.

Substance is the only Reality. The word is derived from *sub,* under, and *stare,* to stand. *Substance is Spirit;* basis of all things; it is without imperfection; is changeless and incorruptible. There is but One Spirit; therefore, but One Substance, and this Substance is Omnipresent—as Spirit is. Perfect Substance fills the universe. The Substance of all things is perfect and changeless. There is therefore no body of corruptible flesh. That was our own conception. "This corruptible must put on incorruption" when we awake to the Truth that one Substance is all.

What is the visible that seems to decay and change?

Only man's conception of Substance while he sees "through a glass darkly." Man has not understood the visible world because he has not understood its Source and Cause. As soon as we have found the sure Foundation within we can reason truly of external things. This exact Science teaches

us that Like produces Like; that Spirit produces Spirit as truly as fig-trees produce figs; or as a fountain of water produces streams of water.

A Good Creator produces a good creation and we acknowledge but One Creator. Hence, reasoning from Cause to effect, we see that "All's right with the world;" that its Substance is the One Substance that is perfect. Outer form has been produced from inner Source, and the Substance of inner and outer is one. Outer creation is the living *form* of the Inmost Life.

What then causes its apparent imperfection?

Human conception, or belief, that has through misunderstanding perverted Truth to suit its own opinions and has entertained many false images of Life. All the imperfections seen in the world are results of the belief in separation from God. While our thoughts are ignorant of Truth, they form false conceptions. Seeing Truth dissolves every false sense.

What causes such mistaken beliefs?

Immaturity, called ignorance. As our thinking is enlightened by Truth, our vision of all things grows clearer and our judgments are more true. In ignorance, we have believed in two substances, two minds, two powers, two wills; in Truth, we find One and its varied expressions to be all. "When I was a child, I thought as a child, but when I became a man I put away childish things."

Are we affected by these false beliefs after we know the Truth?

Not if we yield belief and live by the Truth. Herein is the struggle; to give up *opinions* of Truth; to give up what *we* have called good or what we have called truth; to give up a mixture of good and evil beliefs, the tree of the knowledge of good and evil and see One as all Truth. No more struggle after our thoughts have been illumined by the Truth that God is all, and our every decision is made from that standpoint.

What is the Law of Expression?

That Like produces like. As there is but One Mind, all true thoughts have Origin in the Perfect Mind and are like it. This Law shows us that Mind's action is thinking that expresses as spoken word. If we know the Universal as Spirit, then thought is the living soul and word is the body. Since like begets like, the living soul and body, the individual man, are "image and likeness" of Spirit; are what Spirit is—even pure Substance.

Is God Universal, and Man but individual?

God and Man can not be separated. One eternally, God is the Spirit Universal that is expressed as living soul-body. Spirit contains within itself all souls and all bodies before they are expressed, just as the vine holds branches and fruits within itself before they are expressed (pressed out). Man is one with God, in Universal Substance and Mind,

before he is individual soul-body. We generally refer to the individual, the expression of God, when we speak of man.

Paul calls man "Spirit, soul and body" and, indeed, he is all three!

Are there many spirits?

There is but One Spirit. The Spirit of God and Man is one. This Spirit is also termed Soul. There is but one Soul. There are many living souls.

What is the distinction between Spirit or Soul, and living soul?

Spirit, or Soul, is Universal, Omnipresent. The living soul is individual; it is the offspring of Soul, the activity of Spirit and is ever united with Spirit.

Soul is the Divine Essence; living soul-body, its form, its likeness, its expression, must also be Divine Essence. Soul can never be used in the plural sense while living souls are often spoken of in the Bible, referring to individuals. Man becomes a living soul as the Universal unfolds individual activity. Each individual, or living soul-body, is a center of Divine action—of Life's activity.

What does this Science teach about thought?

The Law of Expression shows the place and work of thought. We are learning that thought is not an originator of Idea, but is based upon the Idea that is within the Universal Mind. The Wisdom and the Power of thought is received from Mind for thought is Mind's activity. We can no longer say I think, therefore I am; but I am, there-

fore I think. I am before I think or speak. My true thought, word and body are what I am in my Source, and according to my understanding of what I am will be my realization of what my body is.

As Divine activity, thought comes from Mind and its work is to form the Idea in Mind into visibility. Its work is the same as that of the branches of a tree. It does not create fruit but forms the Substance of the Source into the visible. True thought is God's thought and manifests the perfection of Mind. Error thought is of ignorance.

Is there aught to fear in "error thought"?

Man is responsible for avoiding error thinking, and suffers only for his own wrong thinking. To believe in the power of "malicious thought," to be constantly fighting and guarding against the false thinking of others, to be taught how to handle this supposed condition creates a temporary devil greater than the old personal devil once combated. Knowing the Mind of Love as All-Presence and All-Power, man can not believe in a "mortal mind"—he can not accept that there is the "claim" of a mortal mind; he can not even speak of "mortal mind," for what intelligence claims it, if the Infinite knows itself as the All in all? Do not acknowledge a Mind apart from the Divine, then you can not imagine a thought apart from Truth and Love.

How would you treat against the supposition of a mortal mind?

By putting out of your thought the whole sup-

position. By declaring omnipresent Love. "Mortal mind" and "mortal body" are not. Every spot and space is filled with something and that something is Divine Presence. Make this your affirmation. *Be Love;* affirm, "I am Love" with every breath and see that this Love is the nature of every man. There is no mortal nature. Do not throw Love around yourself and exclude your neighbor. Truth reveals the indwelling and surrounding Love for each soul in the universe. See all as Love and you can not fear or believe in malice.

With such Understanding, you do not have to "close avenues of mortal thought;" you throw open every avenue, for you perceive that there is only Love thought to enter. When the Purity of all is acknowledged, you can not imagine evil.

Does Divine Science deny the reality of the body?

No. The body is more real to Spirit than the fruit is real to the tree; the body is the fruit of the "Tree of Life." As the branches united with the vine produce the fruit, so does the living soul united with Spirit express form. The body is real, but its "ills" are unreal in the light of Truth. God never makes any ill.

Do not call the body "mortal error" for that is giving place to something that is not. Do not deny the body; though that may lull it to seeming rest and relieve you of the sense of pains and aches (for

if you can make yourself believe you have no body, you will certainly believe you are rid of the ills of the body!) it is only temporary relief. Sooner or later, the body will assert itself and demand to be understood rather than dismissed. Divine Science solves the body and dissolves false sense by seeing all pure Spirit. "We know, if this tabernacle were dissolved * * * we have a building of God. Not that we would be unclothed (bodiless) but clothed upon, that mortality might be swallowed up of Life" —our mortal sense surrendered to the Consciousness of living-Substance as all in all. This is the redemption of our thoughts of the earth and body. (Read Bible Selections, p. 98.)

What is the method of healing for beginners?

Affirm the Truth of all—of the patient. The purpose of healing is not merely to relieve pain—but to bring our mentality into a Consciousness of its true relation to God, the Divine Spirit. So to live, or think, that healing will not be needed, is the ultimate purpose of understanding.

Truth teaches the wholeness of Being, hence, the truth of *Being Whole.* "Behold, thou art made whole." That is the way every living soul is "made," after the likeness of its Creator. The body is manifestation of the living soul, hence, partakes of its nature and is naturally whole. "If thy soul be radiant, what can thy body do but shine!"

Affirmations do not make anything, they declare that which is forever Truth. Turn your thinking

from the beliefs that are not real. See the unreality of disease. That which is real is eternal. Put belief of disease out of mentality and the body is healed for there is only diseased belief.

What do you mean when you say, There is no matter?

"There is no matter" does not mean that there is no visible universe, but that there is no Substance other than Spirit. In the Science of Life, the visible form has been the unknown quantity. In Algebra, we say, Let x represent the unknown quantity. That x is temporary; it will remain as long as we do not know what the quantity is for which it stands. As soon as the problem is solved, x is eliminated and the true number substituted in its place.

So has it been in the problem of Life. Matter is the "x" of the problem; it is a term applied to Substance not understood. As soon as true Substance is found, talk of matter is eliminated, and the reality substituted in our speech. That One Substance is Spirit. Now we may call everything Spirit.

What then is wrong with the body?

Nothing is wrong with the body. It is as perfect and free as the Spirit whence it comes. If, then, nothing be amiss with the body itself, it is that something is amiss with our opinions of the body. We have held such firm beliefs of separation from Spirit that these inherited beliefs still haunt our memory. We slowly yield these to the Idea Divine,

that realizes Spirit, living soul and body as Creator and creation, forever one.

We are now to cease believing in anything other than Spirit, since even "that which is born of Spirit is Spirit." Now we are to confess One Spirit, One Mind, One Substance, One Life, and One Truth. We are to declare this faith by putting it into definite, positive words, and to cease speaking the contrary. Man is Spiritual Being, whole and perfect. Our eyes must open to see this.

What effect has this upon the body?

It does not affect the body for that, in its Essence, is as changeless as Spirit. It affects our belief of the body and changes our view of all things. Nothing was ever wrong but our way of seeing things.

There is no false Life, no false Substance, no false Intelligence. We should be able to say now, There is no false belief. To get rid of the belief of a false belief!

Does Divine Science advise the use of medicine?

It does not. Of what use can medicine be when one knows his relation to the Infinite? Within his own Being man has unlimited Power and possibility; he need resort to nothing else for help. This Truth is to know God as eternal Life. Because Divine Scientists do not fight doctors and medicines, believing all to be living up to their light, it is sometimes said that they advise these—but it is not so.

Faith is a factor in all healing. Lasting Health is found only through faith in Truth and eternal Life as Perfect and Harmonious. Eternal Life is the gift of God to all. He realizes it who sees and believes. Never through medicines can man find his Immortal Selfhood, the only source of his wholeness. To receive permanent healing, he must come to a realization of his unity with the Infinite and his consequent wholeness. Resorting to lesser means than Divine Mind, in the end retards man's Consciousness of true and permanent health. Unfoldment into Knowledge is unfoldment into health Consciousness.

The very yielding of all helps other than the Divine causes man to feel nearer to God, teaches him to rely, as never before, upon this Infinite Being, compels faith and confidence in Perfect Love, and fulfills the oft-repeated desire of Christian hearts: Oh, for a closer walk with God!

Can any mesmerism be exercised in Divine Science?

Not one bit! Its teachings eliminate all individual or thought power except as thought is stayed upon God, the Infinite Mind; then thought is recognized as the action of the One Pure Mind and expresses its Truth. Divine Science healing is not done by thought. True thought (God's thought) creates everything perfect. Our thinking is exercised to see and believe in the Idea of Wholeness

that is forever true of our Being. Health is not *made* by thinking, but is the eternal State of Being. By thinking we simply recognize this Wholeness.

From this, we see that healing is not done by individual will-power, but by obedient recognition of the Eternal State of Man's Being wherein we see our health.

We do not "emerge gently from matter to Spirit," for we never were matter! That which was called matter is now known as Spirit, since all is Spirit. We "gently emerge" from belief of a separate life and substance, and know One as All.

The same Truth that reveals "All is Spirit," also reveals the right relation of Cause and effect, and teaches us not to call the outer a cause of anything. The body, though perfect, is not a cause but a result of Life. The Invisible is all Cause. The visible is effect, or result, and has no power either to hurt or help us.

Being is Perfection, Peace and Wholeness. Being is our true and eternal State; hence, our true State is Perfection and, as soon as this is understood, man will enter consciously into the rest that belongs to the people of God.

Consciousness takes us into this rest. When conscious of our Divinity, that Idea of perfection governs every thought and word, controls every feeling and sensation, directs every action and result. Divine Mind is known as ruling all things, and Wis-

dom and Love are manifest to us in their benign influence.

How can this Science be explained to one who claims not to believe in God or the Bible. One who does not like the terms Father and Son as applied to God and ourselves?

Much is already given that is purely metaphysical. We will condense it here. Terms are important only in so far as they convey the idea. God as a term is more or less to us according to the meaning we attach to it. A so-called atheist or infidel does not repudiate God or the Bible; he refuses to accept man's interpretation of these.

Ingersoll says truly, "It makes no difference who wrote the gospels. They are worth the truth that is in them and no more." This is a fact about the entire Bible, and we could wish no higher thought about it. Let the Bible rest upon its own merits. Truth does not need the support of any living being.

Ingersoll believed that Jesus lived, and says, "His life is worth its example, its moral force, its benevolence, its self-denial and heroism. All his miracles are simply dust and darkness compared with what he actually said and actually did." Could a finer encominum be spoken of the man Jesus?

Again Ingersoll says, "Never in my life have I said one word against honesty, against liberty, against charity, against any institution that is good.

I have said all I was able to say in favor of justice and liberty, in favor of home, wife and children, in favor of progress and in favor of universal kindness.'' And again, ''Why not be happy here, as well as in heaven—why not have joy here? Why not go to heaven now—that is, today?'' Whether he names this Omnipresence or not it means the same thing. It means the possibility of the realization now and here of the good Presence. ''I do not believe that it is the chief end of man to glorify God. How can the Infinite be glorified? He has no equals, no superiors. How can he achieve what we call glory?'' Is this lacking in reverence for Deity? I quote from this ''arch heretic'' of the age because we find in these words that he was not an unbeliever in an Infinite Being; that he accepted and respected the character of Jesus, and believed in the Presence that makes heaven possible here and now!

To be sure, Ingersoll declares his unbelief in the law that would make the innocent suffer for the guilty. He speaks only negatively of a future state and immortality, saying: I do not deny these, because I do not know. With the doctrine of eternal punishment he had no patience, saying tritely, ''I despise it.'' A few years hence and Ingersoll might say all he has said and be classed with ''believers.''

It is possible by studying Natural Science to gain the knowledge of Creator and creation that is

taught in Divine Science. They may call it Nature and we may call it God; they may speak of Nature's laws and we may speak of God's laws. What if they name universal substance ether, and we name it Spirit? Suppose they speak of electron and ion as energy and unit of matter, and we speak of creative action and creation. They may call it natural and we may call it Divine. In the essentials we mean the same thing.

The foundation of Truth is one. We may differ in expressing it, and it seems to us that the Spiritual expression is more inspiring; that it stirs up the best in us to aspire after the truest and highest living.

Here is a brief statement for one who prefers the purely metaphysical thought:

Substance is eternal and changeless; universal, therefore everywhere. Out of this eternal Substance invisible, form is made by the activity of the Life that is ever within Substance.

Mind and Mind Manifest is all Intelligence known as Creator, creative action and creation.

Underneath, above, within, without, and through all form is this Eternal Energy ever making and controlling all it makes.

This Mind is the Intelligence of the universe. Its Law is Order. By this Law ever expressing, all are governed and kept in order.

Man is formed in this Substance, by the activ-

ity of its Life, through the Consciousness of its Intelligence, and in the eternal order of its Law. Hence man is perfectly formed, and understanding the Law of his Life, may express the harmony of its changeless perfection at any time and in any place.

Man has developed in Consciousness from the babe to the fullness of manhood. Now is he able to lay aside childish notions and bondage to mistaken beliefs, and to stand forth in his new-found Life, and to enter into conscious possession of his birthright, which is Wisdom, Love, Knowledge, Understanding and Power. Having attained these in Consciousness, all else is assured.

He may not all at once, after having believed himself so limited, clearly realize that he is a full expression of all Universal Good; but as he thinks faithfully of the Truth, rises to every occasion of expressing this Truth, it will become clearer and clearer to his realization.

How can we briefly and in a simple way answer the question so often asked, What is Divine Science?

Divine Science teaches the value of having a basis of Truth from which to reason. It is a Science because it has a premise from which may be logically stated an exact knowledge of Life. The basis of reasoning in Divine Science is the Omnipresence of God. This is not a new thought. The Bible tells of it over and over and the church acknowledges the fact of Omnipresence.

After admitting Truth what should we do with it? Not lay it by for future consideration. Not postpone accepting its logical conclusions. Not reject its lessons; but begin at once to put into practice thoughts harmonious with that Truth. We must LIVE by the Truth we see.

God is Omnipresence—one and only Presence, everywhere. This includes everything within what God is. It includes you and me in God. It includes everything in the perfect harmony of God-Substance, God-Intelligence, God-Life and God-Power. It includes my thought and my body within God-Perfection. It includes all times and places, all circumstances, events, plans and purposes within God.

God the Creator.
God the Creative Action,
God the Creation,
God "all and in all."

There is no place for an opposite to what God is.

The practice of Truth consists in a willing acknowledgment of whatever it has revealed, and a readiness to drop from thought whatever opinions we have been holding contrary to this.

To this end, we set aside time each day for thought training; not in order that by our thoughts we may get the thing we desire; nor to attract to us the thing we want, but to see the Truth of what God everywhere (Omnipresence) is; to know *that*

as the Truth of me, for God is my Substance, my Intelligence, Life and Power.

Divine Science reveals the Truth of Being, which means that all that is true is Being Divine, and this means is Being Perfect as God is Perfect.

Prayer (treatment) in Divine Science is acknowledgment of the Truth that is, in the finding of which every soul is satisfied.

What is essential to growth in this Truth?

Man does not grow. "Who by taking thought can add one cubit unto his stature?" Man is what he is, but his thought, immature at first, unfolds into the clear Consciousness of his Being.

After understanding the teachings of Truth, *live* according to its Spirit. Faithfully put its rules into exercise. Choose a daily hour for its study and practice. Define clearly to yourself the Consciousness that you are accepting. Declare the One All until you are convinced of the Truth. Refuse to entertain for one moment opposite claims that have no real cause or true existence. *Keep this Consciousness with you all the day long.*

Systematically train thinking in Truth's Way. There is but one Way, one Truth and one Life; let us find it and abide in it. Our daily, regular, systematic practice prepares us to meet any emergency. We are not to wait until the emergency comes to do our "practicing." The lamps are lighted in a train before the tunnel is reached; then in the darkness of the tunnel it is light within.

Our old opinions will, at first, seem to oppose our new Consciousness, but we must hold firmly to the way of Life and just as firmly leave the thought of the way of death.

Giving up our false conception leaves the way open in our mentality for the incoming of Light and Truth.

We work not for reward. Loving Truth *for its own sake* we seek realization of Wholeness because it is our birthright. Be this our one desire that Perfect Being in Mind, shall express its perfect thought-body to our every sense.

Know that God is the Life of our Mind, thought and body; that Spirit is the only Substance, and that Love is the Law that equalizes and "brings into one all things in Christ," the everlasting Truth of all. Be all Love.

A fact in our past will be entirely forgotten if we have ceased to think of it. Let some one remind us of the occurrence and, for a time, memory will almost refuse to be summoned to our aid, but by determined thinking of it we shall gradually find ourselves recalling the fact more distinctly.

God makes man in his image and likeness. He plants the living soul a perfect seed and says to it, "increase and multiply." Man is told to "dress and keep" this seed; he is to watch and cultivate this right thought.

Thinking is the method of cultivation. By thinking, the mentality of man is kept alive to

Truth. Thinking keeps him *awake;* but man fell asleep (Matt. 13:25). "While men slept" an enemy appeared. Asleep to Truth is he when he sees any enemy! Man ceased to think of his true Being; he forgot his Source and Substance. "My people have forgotten me, days without number."

Now does man hear a voice within that reminds him of Truth, but hardly can he, at first, consent, for so long has he dreamed of something else.

This declaration of Truth sets him to thinking and, as he persistently meditates on these things, realization comes to him. More and more clearly does the true State of things appear to him and, lo, it is not new, but that which, though forgotten, has been forever Truth.

"Stir up the gift that is in thee." The gift of knowing all good is within the soul of man. Stir it up. Set thinking to work. Give definite expression to every bit of Truth seen and, by the law, you shall see more.

Affirm over and over the eternal facts that Truth reveals. Recognize that these are verities of *your own very Being* or Life. Accept the revelation; think and speak by its light. Be positive, be firm and unwavering and Consciousness of Truth will be your reward. Every hour in the day—yes, every moment be on your guard not to admit anything opposite to perfect good, and affirm the Love-Presence in everything.

"Christian experiences are not the work of magic but come under the law of Cause and effect. Joy is as much a matter of Cause and effect as pain. There is no mystery about Happiness whatever. Put in the ingredients and it must come out. All fruits grow, whether in the soil or in the soul.

Spend the time you have given to sighing for fruits in fulfilling the condition of their growth. We have hitherto paid immense attention to effects, henceforth, let us deal with Cause.

Do not imagine that you have got these things because you know how to get them. As well try to feed on a cookery book.*

What more need I add but this: *test the method by experiment.*"—Drummond.

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* A circumstance in the first printing of this statement will bear telling—although it exposes some careless chirography on the part of the author. The first proof of it read: *All hell* tries to feed on a cookery book. Ridiculous this, but after all it tells a fact. Trying to live on theory without practice makes the only hell there is.

PART II

ADVANCED STUDY

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Contents to Part II

CHAPTER I. PAGE

Being and Expression....199

CHAPTER II

Man the Expression—Not Reflection of God....214

CHAPTER III

Man Unveiled....223

CHAPTER IV

Answers to Questions....230

CHAPTER V

Concerning Some Important Doctrines....259

CHAPTER VI

Questions and Answers on Healing....284

CHAPTER VII

Comparisons With Other Teachings....304

CHAPTER VIII

Spiritual Interpretations of the Bible....324

CHAPTER IX

The Breaking of Light....339
(First Chapter of Genesis.)

CHAPTER X

Eden Lost and Found....345
(Second and third Chapters of Genesis.)

CHAPTER XI

Conclusion of the Whole Matter....357

CHAPTER XII

Spiritual Interpretation of Terms....364

A Simple Statement of Divine Science....377

The One { God and Man / Universal and Individual } Defined....378

An Impersonal Statement of Creator and Creation....379

Index....380

PREFACE TO PART II.

This last half of the book is where it belongs, as its lessons are intended for the advanced student only. It should be read after careful study of the first half. Not until the first teachings of Divine Science are assimilated; not until its Principle is well understood and its methods proved by practice will these latter lessons in the book be comprehended.

A SYNOPSIS OF PART I.

God is the Universal One, All; Intelligence, Substance; Wisdom, Love, Knowledge, Understanding, Power and Life; Omnipresence, Omnipotence, Omniscence—One and Only Presence, Power and Knowledge.

Here and Now is the All since it is Omnipresence. God is all.

Man is the expression of God.

Creator and creation are one and perfect.

Like begets like.

The One Perfect Mind begets perfect Thought and Word.

The One Perfect Spirit begets perfect Living Soul and Body.

Evil is a dream from which Truth awakens us.

CHAPTER I.

Being and Expression

"I swear, the earth shall only be complete to him that shall be complete. The earth remains jagged and broken only to him who remains jagged and broken."

After feeding the multitude with the loaves and fishes, Jesus said to his disciples, "Gather up the fragments that nothing be lost."

Heeding this lesson, a pause will be well in this after part of the book to pick up the "crumbs" that may have fallen, before study of the Science is resumed in its bearings upon many important doctrines, and in the interpretations of Scripture that its spiritual teachings reveal.

Reiteration deepens impressions. It is said that when a statement is made it produces an actual impression upon the brain. Each repetition of the statement deepens that impression until a habit of memory is formed. In our present understanding, we would say that a new statement may impress mentality a little, but as the strange thought is entertained it becomes more familiar and the idea it brings more illumined. For the student's benefit there is much repetition in the first lessons of this book. This is almost a necessity since all decisions are referred to the one basis.

There is no new Truth, but the Divine that is with us always may seem a strange voice when it is first given a hearing. It proclaims the reality of what man is, was and ever shall be.

The Voice that assures man of his Perfect Being and possibility is not new, but is the same that in the beginning proclaimed, "Let there be light."

As the statements of true Consciousness are heeded and lived earnestly, the true Idea of Life is perceived and *consciously possessed.*

It is plain that such a subject is inexhaustible in its application. The Science of Life is so comprehensive that not an atom of existence is beyond its care.

Truth includes and solves all things. Its teachings can not encourage selfishness, or self-seeking. It reveals Power unlimited as man's birthright, yet a Power that results from Understanding born of Love guided by Wisdom. Such was Jesus' Power; hence, he never sought personal glory.

The true Understanding of Power obliterates the sense of personal greatness, or self-exaltation. The One Power, the One Good, are for all alike.

If Jesus had done his work by personal power, we might doubt being able to do the same work. He repudiated any claim of personal power.

The Eternal Cause is the quickening Presence and Power. Because it is Universal and Omnipresent, it is to be realized by each individual that recognizes it.

This quickening Power is Love. The outreaching of Love is the true Creation.

This Love is far from being sentimental or emotional; it is Consciousness of Truth that judges not by appearances. It sends its sunshine upon that we call evil and that we call good, for it is no respecter of persons; it is unseeking Love. It loves its neighbor as itself.

"For Love is of God and can not rest but in God above all created things." "Love envieth not; Love vaunteth not itself * * * seeketh not her own * * * thinketh no evil * * * covereth all sins * * * *never faileth.*"

The individual may believe whatever he chooses. If he lay claim to what he sees the One Eternal and only Being is, he shall become conscious of that. He shall then find, not only that all good is possible to him, but also that lack of any good is impossible, since Infinite Good is his Whole Being.

If he choose human opinions of good or ill, that conception will seem true and he will experience all that such belief imposes upon him.

To the one who accepts his Infinite possibilities there is nothing seen as impossible. Such an one can say, "The Power is within me—

To be well.

To be peaceful.

To manifest fullness.

To express freedom.

To be perfect.

To live in loving relation to all and to all things."

No indigestion in this consciousness. As one suggests, It is not the food that disagrees with us, but we that disagree with our food. To this may be added that if our thoughts disagree with anything, if there be a sense of disagreement toward people or things, this belief will be felt as inharmony. We call it dyspepsia and lay blame upon the innocent.

Man has been taught to believe himself subject to ills, to fear ills and to try to rid himself of these by use of external means. This is inversion of perfect Law. Within, is all Cause; destroy fear of ill and most of the work is done; destroy belief of ills and the work is finished. Christian Science teaches how to accomplish the former; Divine Science, how to accomplish both.

The world seems filled with the opposite of good. This is the belief of man's thinking and can be but a seeming. "Do I not fill heaven and earth?" declares the Good.

A habit of any kind is hard to break. Only persistent effort in thinking in another way will break the bondage of such firm but false convictions—false, because these convictions are the sin and suffering we feel, all that is contrary to true Being—our Nature.

"The story is familiar of the man born blind, who, having obtained his sight, had to educate his organs and train his reason step by step."

Disuse ignores perfect faculties. The fish in Mammoth Cave, though having perfect organs of sight, are unseeing because they have never come to the light—never used their sight. When first one begins to exercise these faculties, let him not wonder if reason need much training and sight much educating. "Understanding is the soul of practice."

Truth is not theory merely, but practice also. Truth may be applied in every direction and the attraction of "New Thought" for this practical age is that its theory is demonstrable.

Man is ever seeking for something to better conditions. He has been disappointed in all the ways of human "inventions" for happiness. He now asks a permanent, certain and satisfying idea of things.

This very demand has elicited an answer and man's disappointment in all known methods makes him willing to listen, though the solving of the problem differs wholly from anything that his expectation had conceived. "Neither have entered into the heart of man the things that God hath prepared for those that love him."

Careful study of the foregoing lessons, that unfold the new revelation to man, will assure the stu-

dent that this is not a new way to Truth but the Only Way that was ever known to the Eternal Consciousness.

Satisfaction is in the Soul, and man's work is to cultivate recognition of the perfect Soul-qualities in order to realize the satisfaction of the body.

The outer is the fruit, or result, of the inner; Jesus knew it when he said, "Seek ye *first* the kingdom of God" (the Purity of Soul) "and his righteousness" (Purity of Thought), "and all these things shall be added unto you."

The Life and Substance of Good is within the Infinite Soul and is expressed, or brought forth, as living soul and body, by the action of God's perfect thought.

In this revelation, man learns that he must turn his attention first within, then without; that he must now know the inner, or Source, before he can understand the outer, or body.

Health, Strength and Peace belong in the perfect State of Mind, and we may realize the One Perfect Mind of Wisdom and Love. Being this Mind of Truth, faithfully exercising our thinking in the way of this Perfect Mind, besides which "there is none else," by the law of righteousness, every word, deed and body shall be realized as manifestations of Perfection.

One says, "All achievement is accomplished in the silent and solitary hours. It is the modeling in

the realm of ideas, as the sculptor models in clay, and, as his image is afterward chiseled out of marble, or cast in bronze, though the real work is done in silent hours, so with all the events of life; molded in the ideal, they are cast in the visible."

In a sense are the images or imaginations formed in thinking afterward "cast in the visible." These are but phantom forms, for there is but one true "Image" that is to be the Substance of thought and that is the Idea of Life that is conscious only of Perfection. This image was never made; it is Eternal Form that is expressed in the visible. Mentality is not to form images of any description—not even of good. "Thou shalt not make unto thee *any* graven images." It is to accept the Infinite (Whole) Idea of Divinity, or Perfection, and let this Eternal Image, or Form, unfold thought until the manifestation of its likeness is seen in all the earth; until its manifestation is known.

Each individual is to see the Idea of Eternal Form in the Divine Mind, to acknowledge as his own its Power and Life—because so freely given and, through this recognition, to become more conscious from day to day of his Changeless Being and Perfection, which includes expression, or thought and body.

This true consciousness is the guarantee of the perfection of the body. This pure realization is the foreshadowing of harmony.

Satisfaction has been eternally within the Soul of man. Long forgotten, while men sought to manufacture their own satisfaction, it has lain dormant, but now is man's thinking awakened to its Presence within him, and more and more will his realization of true Satisfaction revive.

Not without, but within, is the Source of Satisfaction, and only does that seem to be lacking without that man has not yet realized within.

Practice gives this realization. The Idea is first perceived, then cultivated by the habit of thinking the Truth perceived: thus will true expression be realized.

We can not only ask for realization, we must open to it! Fulfill the conditions—obey the Law, and realization will result. Realization is conscious possession.

To think and speak at all times and under all circumstances of the Idea of Life that reveals good as infinite; to refuse absolutely to entertain contrary opinions; this is daily living and daily dying.

Silence is more than being still, it is knowing. Have stated seasons for recognition. Insist then upon the good as the real and the true, therefore as the Eternal. Infinite Mind knows Man as its own Perfect Idea.

Do not try to make any good, but see and accept your eternal good. From this basis living soul and body will be known as being "in honor—wholly

a right seed—a noble vine—upright—crowned with glory and honor—heir of God."

Man's true Nature is not changed, but obscured while he acts upon imperfect conceptions, and he receives the result, or fruit, of his action. Suffering, lack and fear have driven him to seek a better Knowledge in which the Truth of all things is revealed to him.

He now begins to act by the new light upon Truth. He discards old habits of thinking and acting; he gives up former beliefs and opinions; he yields all conceptions of the past to the present Consciousness. He loses his life, or what he has believed life to be, to find Life.

SOME PRACTICAL DIRECTIONS FOR EXPRESSION.

In the truest sense, to be good is to be happy! Being Good is man's Eternal State since he is Being in God. Let each dwell much upon this idea—it is Truth and will be seen thus, the more it is thought upon.

Realization that man's true Being is God will reveal that all true expression is God also.

It is man's birthright to express good in thought and body, because of his Being. God is always Being the Good invisible and visible. Daily make this recognition:

God is the Whole of Being, now and forever.

Man is included within the Whole Being.

Since God is Being Whole, I am Being Whole.

Since God is Being Wisdom, I am Being Wisdom.

Since God is Being Love, I am Being Love.

Since God is Being Life, I am Being Life.

Since God is Being Good, I am Being Good.

Since God is Being Perfect, I am Being Perfect.

Since God is Perfect Expression, I am Perfect Expression.

"Be ye therefore perfect, even as your Father in heaven is perfect." There is but One Being.

Make these statements of Truth earnestly; it is a wonderful revelation. We shall see it more clearly as we continue to state it. I can not be anything apart from the Infinite. If I am anything at all, I can be only what the Infinite is, for it is the All.

False beliefs of God and man have held mentality in bondage. The Truth shall make it free. Affirm the Truth.

Refusal to believe in sin and disease does not mean that these have no existence in appearances, but that there is no real or permanent cause for such appearance.

Many ask, after seeing the true State of things to be good, "What shall I think when I look upon ills and evils?" That is the time above all to maintain the ground of absolute Truth.

A field of corn is what it is because corn was planted. It is ever true that "What a man soweth,

that shall he reap." When he is still in God, he knows the eternal "sowing" of Truth. His harvest shall be the reaping of Truth, and not the reaping of his own opinions, since he no longer sows his own opinions.

Evil appearances are the harvest of past opinions and beliefs that have been scattered broadcast. Looking upon this harvest, let us "receive instruction." "Plough" the field thoroughly, leaving neither branch nor root of the present harvest of sin, sickness and death, and there shall be no more appearance of these. By firm recognition that God hath planted good everywhere, a new harvest shall be realized. When each reaps what God sows he reaps perfection.

Giving up *belief* in sin, disease and death is ploughing the "field" and uprooting all seeming inharmony.

Doing this, we shall know exactly what to think in the face of appearances of evil. Through habit we shall continue the giving up. God did not "plant" anything unlike his own nature. You and I must cast out the belief that he did. We no longer try to plant or sow for we see no empty place.

The work of demonstrating begins always at home. "A man's foes shall be they of his own household." The "beam" is to be cast out of one's own "eye." When one has no belief of evil, he sees no belief of evil in others. He can then dem-

onstrate for others; "To the pure all things are pure." *Let not him who thinks, talks and believes in disease expect to help others to realize wholeness.*

Where I see a need, there let me realize the supply is. First, for my mentality, I need Understanding; I claim it by saying, God is my Understanding, hence, I am Understanding. I feel need of Strength; I claim it by affirming, I am Strength, for all that I am is of God. I need to realize Love, Purity, Peace, Patience, Charity; I may lay claim to all because of my unity with the All. I may claim God's Being and God's Expression, all perfect.

I claim firm Mind and unwavering Consciousness.

I claim pure and strong thought. I claim perfect body for it is Truth.

Some ask, Why am I not a stronger Scientist? —or as the disciples said to Jesus, "Why could we not cast him out?" Jesus replied, "Because of your unbelief." Belief in evil is unbelief in good. There is no difference in the world between one and another but in *persistence.* One never yields, another does. The strong Scientist is the one that endures "unto the end" of all conceptions. Unswerving purpose makes the strong man or woman.

He who works not for reward, but is faithful for love of Truth finds reward certain. Numerous cases of healing might be cited here, but that is not deemed the best method of proclaiming Truth.

Jesus said to those he healed, "See thou tell no man."

If it give any encouragement to beginners to hear that what are called marvelous works are constantly being accomplished by this method, we are glad to be able to make the assertion with full knowledge of what we are saying.

Appearances of tumors have been removed, abnormal conditions righted, consumption healed, intemperance destroyed, and all sorts of so-styled acute diseases are relieved speedily. Several cases of membraneous croup and other so-called incurable diseases have been healed.

Remember that all of this has been done by realizing the *nothingness* of such conditions. Telling too minutely of the healing seems to make something of disease and to be inconsistent with Principle.

The best result and one that is often forgotten is exemption from the numerous ills that flesh is called heir to. The untold demonstrations of this kind are legion. "Because thou hast made the Lord thy habitation, there shall no evil befall thee, nor any plague come nigh thee." The best healing is not to need healing!

Let all who seek the "gift" of healing know that it has been received by all, but only the one who makes right living his first desire, and who, with will and fixed purpose, practices daily the recog-

nition of Truth shall attain to this great privilege. Read 1 Cor. 12:6, 7, 11. "To every man severally as *he* will"—as the man is willing.

Not a moment's wavering can we permit who would go forth able to fulfill the Master's commission, "Heal the sick, raise the dead, cast out devils." Demonstration can be the result only of daily, earnest exercise in mental training. As we go upon our errand of Love, complete self-forgetfulness must be ours. Self-glory must not tempt; self-gain must not enter into our motive.

Let us not try to "practice" on our patient. Our practice must be within *ourselves,* and our work for others will be the natural expression of true Consciousness.

When one plays a piece of music beautifully, she demonstrates her past hours of practice. If she wait to do the practicing until asked to play, her playing will surely not be acceptable.

Practice by the hour: demonstrate instantly! Gain truthful Knowledge and affirm it. Let untruthful belief be exposed, and rejected. Obedience to these rules insures success.

See what Truth has done by its Omnipresence, and approach every event with Jesus' Consciousness, "Father, I thank thee that thou *hast* heard me and I know that thou hearest me always."

"Believe that ye have received, and ye shall have." Recognize Omnipresent Wholeness. We

can afford to practice faithfully since the goal is Eternal Life in perfect Consciousness.

False sense has hidden the Truth from our mentality. Light is revealing what I am. Let us state the Truth we see.

"This mortal must put on" (affirm) "immortality."

I *am* Immortal Spirit, Incorruptible, Changeless, Harmonious, Strong in Thought and Body, Loving, Living, Trusting, Resting in the Freedom and Fullness of Perfect Life.

By thoughtfully making this statement and using it each day for a time, habits of thinking will be formed that will gradually bring every thought into peaceful Consciousness.

Remember in speaking of the I am that it is God and is what God is. Thus can we make the above statement understandingly.

CHAPTER II.

Man the Expression and Not the Reflection of God

"Thou hast crowned him with glory and honor."

"Don't shrink from the honor he puts upon you."

"There is no room for looking at self, and difficulties, and fears when there is a gush of prayer summed up in, 'Father, glorify thy son.'"

Man can not know himself aright until he knows God, nor can he know God aright without understanding himself. When he begins to grasp the meaning of Divine Being and its method in creation, man's understanding of self begins.

Man the expression of God refers to the individual life that is an expression of the Universal. We have seen man in God, or in Universal Life, before creation, before individual action or expression as the stream was first within the fountain.

Within the Universal, which is Mind, Man is identical with the Source of all things; hence it is written, "Let *us* make man" (the individual, the mental) "in our image." The individual exists as Mind's activity, and it is this existence that is called the image, or expression of the Universal Mind.

There is an un-made Idea, co-existent with the Eternal Mind. The name given this Idea is the Christ, the Only Son, the One Great Soul of the universe; the One Divine Nature, of which each individual soul is a partaker. This One Infinite Idea, Substance of all living forms, is the God-Man.

The first perfect manifestation of this "Only Son" was Jesus. In each individual life as in Jesus, the Christ is sent into the world as a witness unto Truth. (Jno. 18:37.)

The Universal Life and Substance is expressed as living soul and body. It is the "Bread" that cometh down from heaven—the living Substance that feeds all. It is the "Breath of Life" breathed in existence, the "Water of Life" that "Whosoever will" may "take freely."

"As the first coming of Christ is God manifest in one, the second coming shall be God manifest in the race." Christ is the impersonal Idea in and of the Infinite Mind, "before Abraham was," before any individual existence, and the Substance of all individual existence. Jesus is an individual expression of the Christ.

We see that in creation, Infinite Mind is expressing its own Divine Nature. The true individual life is the expression of the Infinite Life.

A student of Christian Science was asked, "What is man?" She replied, "He is the reflection of God." "No," said her questioner, "He is

the *expression* of God." "What is the difference?" she exclaimed. Since there is all the difference in the world, it may be worth our while to consider the subject.

In "Science and Health," the text book of Christian Science, man is occasionally designated as the expression of God, but more frequently as the reflection of God. He can not be both. Let us see.

Express means "to press out of." The expression of anything must first have been within and part of that from which it came; must also be identical with that whence it came.

Not so with reflection. Reflect means "to bend back." A reflection had no part or place in the original. It has no vital connection with, hence, contains no substance of its source. Expression has within it the Substance of its Source.

The rays of the sun, the branch and fruit of the tree, the stream from the fountain represent expression. These come from their source and are of the substance of their source.

If a mirror be held before an object, there is a reflection. We see how unlike expression this is. A reflection of God would be an unsubstantial, lifeless thing. If man, the Son of God, were but a reflection of God, he would be without substance or life within himself—this Christian Science affirms; "No life in the body." How then is God or Life Omnipresent? It is written: "As the Father hath

life in himself, even so hath he given to the Son to have life in himself."

One Substance eliminates all possibility of reflection of God. Omnipresence means that one Substance is All-Presence.

Again, to have a reflection of anything, there must be separation of that which reflects from the thing reflected. For man to "reflect Life, Truth and Love," he must be something outside of God, which is impossible if Omnipresence is Truth. "In him we live, move and have our being." A drop of water is expression of, or pressed out of, the ocean. There is no process of reflection by which one can get a drop of water, for it consists of the original substance, called water.

Neither can real man be found in reflection! He is made of original Substance that is called Spirit.

In this book of Christian Science teachings, we have man presented thus: "Man's consciousness and mind are reflections of God. Man reflects Infinity. Man reflects Infinite Love, Truth and Life. Man is a reflection of Soul. God and man are not one. Man reflects Divine Substance."

Man is here called the "reflection" and also it is said, he "reflects." Which is he, the reflection or that which reflects? The image in the mirror, or the mirror? He is called both!

In contradiction of these statements of man,

we find these words in the same book: "Man was and is God's idea, even the Infinite expression of Infinite Mind. Man has been forever in the Eternal Mind. Man is the expression of God, the offspring of Spirit. God is Substance and man is the offspring of Substance." *Reflection can not be offspring.* "That which is born of Spirit *is Spirit,*" Jesus affirmed. "Offspring of Spirit" is Spirit and not a mere reflection of Spirit.

This confusion of words must be where the perfect Law is not comprehended. "Science and Health," also declares that "God is not in his reflection." This is true; therefore, if man and creation are but reflections of God, the Spirit does not dwell in man, is not present in creation; this denies Omnipresence.

Something is needed to straighten out this tangle. The perfect acceptance of Omnipresence sees the Divine Life and Substance as the All. "One Father—above, through and in all."

Many other teachings of the Bible bear out this idea. (Selected Bible Readings, page 10, Omnipresence; page 38, Unity with God.)

"There is a Spirit in man. * * * Now the Lord is that Spirit. He hath given us of his Spirit. He that dwelleth in Love, dwelleth in God and God in him. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

It can not be, says "Science and Health," be-

cause the greater can not dwell in the less. But, surely, the greater can fill the less! The ocean can fill all its drops yet not be confined to any one of them. The Infinite can fill all. "Do I not fill heaven and earth?" (invisible and visible) "saith the Lord." More than this is now seen.

The Universal Spirit not only fills but is the individual, and this Spirit is Life, Intelligence and Substance. There is no uncertain sound in this. These conclusions are in perfect accord with the premise of Truth that declares Omnipresence to be One Substance, Mind and Life.

It is as inconsistent to say that Spirit is not in its creation, or offspring, as to say that the water of the fountain is not in its stream, because the fountain is the greater; or that the substance of the tree is not in its fruit. The drop of water is made of the ocean substance. So is individual man made of the Universal Substance. There is none else.

We can not, then, accept as Truth of man's relation to God the illustration, given in "Science and Health," of man and his reflection in the mirror. Stand before that image in the glass and imagine yourself saying to it—as God says to man—"Come now, let us reason together." How could you expect that Mindless, Lifeless reflection to "reason" with you!

Again, speak to that shadow and say, "Choose ye this day whom ye will serve," and can you ex-

pect a response from that that has no volition? These words are spoken to man and prove that the Divine Mind recognizes man as a *responsible* Being, endowed with free will, with Life and Intelligence. Divine Mind expects a response from its expression that could never be thought of from a reflection.

The "image of God" does not mean an empty shadow. The image spoken of in the beginning is Divine Thought born of Infinite Consciousness, that is bringing forth the "likeness" of Divinity. It is a living presence that was told to "increase and multiply." Can this be asked of a lifeless image? As one has suggested, as well might a photograph of wheat be planted and expected to grow. As well might perfume from wax flowers, or heat from the picture of glowing coals be anticipated.

To know man's Spirit, living soul and body as *living* Substance, is not to make man God, but it is to see his unity with the Eternal and to know the Infinite as All.

The individual can no more say, I am God than the drop of water can say, I am the ocean. The individual is the expression of God and can say, I am Life of Infinite Life, and Substance of Infinite Substance. There is but One God, One Substance, One Life, One Universal Presence and Power; there are many individuals, or expressions, but all are united in the One as the drops in the ocean. As the drop blends with the ocean, so man blends with

God. For man to try to shape himself or his life would be as foolish as for a drop to say, I want to be something apart from the ocean.

He who is conscious of the limitless I Am never claims anything. He knows the "All in all" as all. The true individual never claims anything apart from other individuals.

CONCLUSION

The Truth teaches man's eternal oneness with the Universal Substance, Mind and Life. It shows by the perfect Law and Order of Infinite Mind and its manifestation, that like begets like; that the individual life is the product of Universal Life as the apple is produced from the apple tree, hence, that individual man is the expression and in no wise a "reflection" of the Creator.

By this, we see that expression is "an emanation of the indwelling Life and Substance." Expression is that which is always in and of its Source. Reflection has no substantial relation to the original. Expression necessitates union. Reflection implies separation. Expression is of the original and enduring Life-Substance. Reflection has in it no Intelligence, Life or Substance. Since the fountain is water, so is the stream. We do not say the stream is watery. Neither should we say that the individual is spiritual. Since the Expressor is Spirit

so is the expression. Since the vine is grape the fruit is grape too. All things invisible and visible are of the One Presence, and are one in Life and Substance.

The water of the stream was originally the water of the fountain. The Substance of each individual was originally the Substance of the Infinite, and its Nature is not changed when it comes forth into individual expression. Each individual must say to the Universal Source, "All my springs are in thee."

Shall a thirsty man be offered a cup of refreshing water, or shall he be satisfied with the reflection of water? To man hungering and thirsting after righteousness, shall Science offer a satisfying Substance or only the reflection of Substance—an unsubstantial shadow?

The attempt to reach true satisfaction by accepting the shadow, or dead image, for the real, is like the dog in the fable. Crossing a stream with a bone in his mouth, he caught sight of its reflection. Stooping to catch the reflection, he lost the real bone!

Let each be careful lest by taking reflection for reality he lose hold of the Substance that is his birthright, his present possession. Let the full meaning of Omni-presence be realized, and man be known, not as the shadow of reality, but as the very Substance of Truth—expression and manifestation of Spirit.

CHAPTER III.

Man Unveiled

At the unveiling of the statue of one whose great and noble deeds have made him worthy of fame, multitudes gaze with awe and admiration upon the perfection displayed in marble.

Today is witnessed the unveiling of the most perfect figure in the history of heaven and earth, the one that has made all others great. This figure is man as Son of God, the "measure of the fullness of the stature of Christ."

The whole purpose of revelation is the unveiling of man. Man is ever one with God but, in his first conceptions of Life, sees himself as something less. His understanding unfolds from the feebleness of babyhood to the strength of the perfect man until he stands fully revealed to himself.

Equal with the importance of knowing God is knowing man, for what can one do with the knowledge of God unless he understand himself?

It is easy to believe great things of God so long as one is not called upon to prove these things in himself.

Lack in the past has resulted, not from lack of faith in what God is, but from want of understanding as to what man is and what his relation to God.

We have been taught of a God afar off and outside of man, hence, of man outside of God. Man's relation to God is now becoming understood and his consequent possibilities recognized.

THE OLD THOUGHT OF MAN.

"What is man that thou art mindful of him?" This was spoken in belief of separation. The Psalmist thought of man as being apart from God, not only in space but in kind. He saw not the relation of Father and son, for who would say to a Father, "What is your son that you should concern your thought about him?"

The ruling thought of the past has been separation; man apart from God; earth apart from heaven; body apart from Spirit and unlike Spirit.

Today the ruling thought is unity. What has brought this about? Not a change in Truth, but a change in man's understanding of Truth.

THE NEW THOUGHT OF MAN.

Man is eternally what he is. His thought of himself changes as he increases in Consciousness, and from change of thought come changes in his way of living.

If man believes in a good God he shall have to believe in God's good creation, man. "Co-relative

with the assertion, 'There is a foolish God' is the assertion, 'There is a brutish man.' "—Ruskin.

Seeing man aright is to believe in his greatness, not in his littleness; in his strength, not in his weakness; in his justice, not in his injustice.

Understanding of man will establish faith in man. Faith in man will stimulate the best there is in him. Emphasis has been placed upon the necessity of understanding God. I wish now to emphasize the equal necessity of understanding man.

Understanding of man gives knowledge of the Life he is and the power that manifests that Life.

It is just as essential to believe in man as to believe in God. "Believe in God, believe also in me."

INSIGHT.

There are three steps in the practical understanding of anything. It must be seen; it must be accepted; and it must be applied.

Understanding of man and things has been based upon outsight. Now, insight is accepted as guide to Truth. Insight is a dormant faculty—asleep because it has not been exercised. Aroused, it reveals the Spirit that is to guide us into all Truth.

The visible is not all there is of man; neither is the invisible all there is of God.

Man sees and hears today to the extent that his faculties for seeing and hearing have been educated.

Sight and hearing are limitless. Man is "brain" all over—but has, through habit, cultivated only a small thought of this brain.

How is it, when man's capacity is so great, he can seem so little, so limited, so bound?

An illustration of this was given in a New Thought magazine:

"When I was a boy," said a man, "I saw a large cucumber in a bottle, the mouth of which was much too small to admit the cucumber. I was puzzled to think how it got there. Later I went into the garden where I saw a bottle placed over a small cucumber that was still on the vine, and then I understood how the big cucumber had gotten into the little bottle; it had been slipped in when young and had grown up in the bottle!"

Thus we see how a great big man can live in such little habits—he grows up in them! Only by breaking the bottle can the cucumber be released from its crampy house. Man can free himself from belief of littleness only by breaking the habits of thought into which he has grown.

THE SECRET OF MAN'S GREATNESS.

Man is invisible as well as visible, and the greater part of him is yet invisible to himself.

Man is universal as well as individual—is universal before he is individual.

Man is one with God before he is born of God.

When the Universal Substance, Intelligence and Life expresses a form, we say, A man is born. That man came forth of God. He is "born" with Perfect Life, Perfect Mind and Perfect Substance. This is the secret of his greatness—because God is great. "Of myself I can do nothing." Of myself I can be nothing.

As is the stream of water to its fountain, so is man to God—in God and one with God before and after he comes into form; Universal before he is individual.

Hence, man's nature is God-like. All that man can be, think or do, is Universal. The Universal belongs to all equally. Man's capacities are limitless; his possibilities unbounded. To manifest this, he must break his old habits of thinking limitation and accept his eternal fullness.

First, see Truth; then accept.

SIN, CONTRARY TO MAN'S NATURE.

By this insight into the Truth of man's Being, he sees and accepts that it is not natural but unnatural for him to sin, sicken or die. It is unlike his nature to be selfish, grow angry or fear.

Why do these come so easily if unnatural?

Universal man is the Christ, the true Self. Of this it can certainly be said, It is perfect. The Self of all is perfect.

It is in the individual that imperfection appears. Yet, of him it is written, "In the image of God made he him." Of him it is spoken, "I had planted thee wholly a right seed."

The individual was started out all right.

THE SOUL A GARDEN.

The living soul of each is like a garden that is planted full of good seed. Every soul from its Source is filled with the possibilities of all good.

These seed in the soul wait upon cultivation. Man, the individual, is not to plant but to keep and dress this garden. Man's power to think is the means of cultivating these seed. He is to cultivate thought of the perfect and good. Whatever thought he cultivates seems to him to be true. By thinking he may recognize his God-given qualities and their expression. One says: We are the logical result of our views. This means that we live according to our view of Life. How important to see aright.

That sin, sickness and death seem to come so easily is a proof, not that they are natural, but that human thought has been cultivating these beliefs—has neglected to cultivate the Consciousness of man's true nature.

POWER OF THOUGHT.

How much power has false thinking? It has power in belief, not in me.

It is sometimes said, I am what my thoughts have made me. This is impossible as it would make me think before I am! Thought has power to express the Self but not to make it. What I am can not change; it waits forever upon recognition. Change of thought will change one's estimate of all things.

How then may good be appropriated? Cultivate the thought of Universal Good because it is Truth.

Good is. All souls are endowed with this goodness. Recognition of the Universal Source assures each of finding and possessing consciously the true and lasting good.

Have faith in man. Acknowledge his Divinity; so shall his perfection be recognized as manifest.

APPLICATION.

Inherent in man is Wisdom, Knowledge and Understanding. In essence he is Love. Power is his birthright. Life eternal is his inheritance. Perfection is his nature.

One fills the universe.

That One is the Divinity of all.

See It.

Accept It.

Live It.

CHAPTER IV.

Answers to Questions

1. What is meant by casting out devils as spoken of in the Bible?

There is nothing in the Bible that so plainly indicates the impersonal nature of the "devil" as this. Take one example: a mother brings her child to Jesus beseeching him "that he would cast forth the devil out of her daughter." Later, Jesus said to her, "The devil is gone out of thy daughter."

This incident is introduced by the statement that the "young daughter had an unclean spirit" (Mark 7:25). The unclean spirit is later called the "devil;" a disposition to believe in falsehood, fear or ignorance; anything that is wrecking the harmony of thought and body is the "devil" to be cast out.

Jesus taught that temptation comes not from things or from others. Not something outside tempts us but desires, self-formulated; heart-cravings for anything less than the Infinite Truth (James 1:13).

2. Upon what authority are the lives of individuals and events given in the Bible interpreted in a spiritual sense?

Every outer act is the carrying out of the in-

dividual's convictions. A character is read by outer deeds. Thinking precedes action, and in the outer deed is registered whatever thinking is.

What is true of individuals is true of nations. In the history of the race, we find the record of its growing realization. Deeds were allowed in the beginning that would not be tolerated in fuller understanding. The Bible gives a record that deeply concerns us all in that it depicts the resultant deeds of different stages of unfoldment.

There may or may not have been an actual flood but its lesson to us is actual. Whenever and wherever the eyes of the soul ("windows of heaven") are opened, there shall come into mentality such a flood of Light and Truth, that all born of false conceptions ("world of the ungodly") shall perish from men's thought.

"Let the wicked perish at the presence of the Lord." When Omnipresence is seen, the "flood" has poured into mentality, and all that has seemed ungodlike is surrendered to the Truth of the One.

3. What is meant by the "lost" spoken of in the Bible?

"Lost sheep" were found and brought back. So long as a single one strayed, it was sought. "There shall be one fold, one shepherd" teaches the final ingathering of all.

"Lost coin" were sought and recovered. Nothing is to be eternally lost, for God creates all and

pre-determines the destiny of all—to be eternally his own. Man may defer salvation but he can not annul it.

If a child be met wandering in the street at night, it is called lost. Is it lost forever, or will some one show it the way home? It is only a loss of understanding Truth for which man is suffering and for this there is always salvation, or light.

4. What do you understand by salvation?

A return to true Consciousness that destroys all false conceptions of Life. Being saved from erroneous opinions and beliefs. Understanding is the only salvation and Jesus' whole life was spent in opening man's thought to understanding. He said, Knowing the Truth shall make you free.

What Truth? The Truth of what I am and where I am—of my relation to the Whole. This that I truly am is not subject to ills or fears; this knowledge saves from the seeming power of sin and sickness.

5. What is Mind Healing?

It is not the exercise of Mind over "matter," nor of human will over conditions. One who thinks he has scientifically conquered ills by saying, "I just determined I would not have it and I did not" must learn that this is not true Mind Healing.

This may give temporary relief, but it is based only upon the human will which is changeable and can not be reliable or permanent. The only will to

be used is being "willing to do the will" of Intelligence and Love.

Mind Healing is realizing the Truth of Eternal Wholeness, or Harmony, for the mental and for the body. This Truth is recognized in thought and spoken forth in word. The body is included in this realization.

6. Do you believe in the mortality of the body?

What is the body? To answer this, all that we have conceived the body to be must be yielded, and a "new birth," even "from above," be accepted.

Spirit is the Source and Substance of everything, hence, Spirit is Source and Substance of the body. *All is Spirit.* These scientific statements explain the body and if opinions are silenced the body will be understood.

"Ye know not what manner of Spirit ye are of." The Law of Expression reveals the body included within Spirit and the manifestation of Spirit. This is so fully explained in previous lessons (Part First) that it need not be dwelt upon here.

There is but One Substance. "By one Spirit are we all baptized into one body." Spirit and body are the same Substance.

"This body?" some one asks. "*The* body," we answer. There is but one body. The Omnipresence must include body in its Purity and Perfection, for it is the All. The Substance of the body is perfect.

Remember that it is only *belief* that is mortal.

False thinking will "die daily" as Understanding destroys belief.

Truth is not destroying "mortal mind" or "mortal body" it is putting out the *belief* in a mind and body apart from God. Perfect unity is being seen everywhere.

7. What is mortal belief?

The conception that there is a Substance, Intelligence and Life, apart from the Infinite, which is impossible. Christian Science seeing a body apart from Spirit denies the Life, Intelligence and Substance of the body. Seeing Spirit as all and Omnipresence as Truth, we must, to be consistent with Truth, admit Life, Intelligence and Substance *everywhere!* From the conception of separateness grows the belief of being apart from good, of unlikeness to good, and of something besides good. All these are false imaginings and result in the claim of limitation and lack. The knowledge of Truth frees.

8. What is the Truth that frees?

The Truth of God's Allness. "I am the Lord, and besides me there is none else."

The Truth that frees is the Knowledge of man's oneness with God, his acceptance of this Knowledge and its daily exercise in thought and speech.

The great sin is to believe in a presence, or power adverse to God. This belief is the only adversary that can disturb man's peace.

Bow the head, O man, and submit to this decision of Divine Wisdom. Though it make thy personality nothing, it makes the God of Life thy All in all. Presume not to call thyself something else besides God! Mistake not by believing thyself unlike God, or by supposing thyself outside of God. Thou couldst not exist for a moment if these conceptions were true.

9. What is the world claim that must be overcome?

It is the generally accepted theory of evil, and that there is a power opposed to God—there is none, but the belief is the appearance called sin and death. This belief is to be given up as the redemption of soul and body from sin and death is realized by seeing the baptism of the world in the Omni-present Love, Purity and Goodness.

As soon as there is no thought of ill, no harm nor any fear of evil shall be felt.

10. Is there future probation?

The Divine Spirit measures not by time. Eternity is its only limit; therefore, it can not say to a living soul, "Repent within a certain time, or I will not allow you to repent." It is written: "His mercy endureth forever."

In sin or mistakes there is suffering. Love is the destruction of sin and the soul can never be separated from the presence of Love. "If I make my bed in hell thou art there." Man is either drawn

or driven by Love to his final destiny of perfect satisfaction in God. Suffering is reformatory.

12. What about the future life?

As two and two make four so two billions and two billions make four billions. One statement is as certain as the other, yet the simpler is readily demonstrated, while the greater is known only by the law of progression.

This much certainty we have of the future, that there is but One Law, One Life, and that no break can be made in either Law or Life. Past, present and future Life are one. All Life is Eternal Life.

The future existence is a truer term to apply to this as existence is the form and result of Life. How existence in the future will be depends upon our enlightenment. All that concerns our future existence is Consciousness.

"Future Life" is but the Life that is not yet comprehended. Increase in Divine Consciousness, or in the Consciousness of Divinity, reveals every thought and body immersed in Light, and Light is Life, perfect and harmonious here or hereafter.

13. Since, as this Science avers, man is one with God, how comes it that he is such a ridiculous and sorrowful figure in the scheme of creation?

"I had planted thee wholly a right seed. Man that *is* in honor, and *understandeth not*, is like the beasts that perish."

Man started out, so to speak, with unlimited

possibilities of good. His true state is Perfection, for God is his Being, or Nature, which is Changeless.

He is to realize this State of Perfection, and it is done, as we have said more than once, by recognition of his Being.

Thought has already been explained as free *in action,* but a perfect Law governs results. Thought is to turn within to receive, and without to give. It must not be impressed from without, but is to express from within. The former is our thought; the latter is God's thought.

If, then, man's opinions claim the outer as a source and cause of good or ill, he mis-takes and, when fuller understanding comes, must surrender what he has taken amiss and receive true Consciousness.

The "prodigal" was a "ridiculous and sorrowful figure" while he separated himself from the fullness of his father's house. We are "prodigals" while we claim only a portion of good as we do when we look to the outer as a source. We are invited to look to the Universal Good, in which we have boundless possessions.

When this prodigal "comes to himself," he gives up all claim of separation from good and "goes to the Father" by returning to the Consciousness of his Limitless Source and Supply.

Man goes to the Father as he knows his oneness with the Fullness of the universe.

14. Has not man two natures?

Not unless he has two sources! In Science, we are making the "eye," or thought, single to the One that is Infinite and Omnipresent—present as all. That One is good.

Man is by *Nature good.* There is no sin in his Origin, hence, no "original sin" in his Nature. By education, we claim evil, and this is the only inheritance of evil.

There is not a higher and a lower self—there is but one Self. We are finding it and are surrendering, not a lower self, but a lower conception of Self.

"Call no man on earth your Father, for one is your Father." Your Source is the Perfect Mind—the Spirit of Love and Life; claim none other—disclaim the belief of any other and you will destroy all appearance of original sin or heredity. A further lesson on heredity is given in another chapter.

15. Why are so many who are indifferent to spiritual things generally healthier than good Christians?

The more light, the more responsibility. The best Christians claim that it is God's will for them to be sick. They fear God, which the indifferent do not. Christians have light enough to know better. The only "fear" of God permissible is reverence and obedience, with acknowledgment of all that God *is* and confession that what God is, the Truth of all is.

One who had begun to see anew told this as her experience. For years she had to lie upon a couch of sickness. Young children needed her care, but she could do very little for them. She was an earnest Christian and believed she was to accept sickness as God's will. She claimed faith and she received faith. Likewise, she claimed patience, peace and even contentment and received *all that she claimed.* In her own words, "I never thought to claim health else I might have had that too! God filled every vessel I set, but I set no vessel to catch health."

16. Wherein does this Science differ from fatalism?

Being Omnipotent, Truth, Life and Love must rule forever, though for a time man may ignore the fact and believe in opposing powers.

Beliefs can only obscure, not alter, Truth. "He whose right it is shall reign" is the only fatalism in Truth. This may be called the fatalism of good.

Man may postpone, but never change his destiny. He is to come into realization of the fullness of good—a "fatalism" to which all willingly bow. "As I live, saith the Lord, every knee shall bow and every tongue shall confess to God." "For whom he fore-knew" (the Creator of all fore-knew *all*) "he also fore-ordained to be conformed to the image of his Son. In Christ shall all be made alive."

17. What is the power of thought?

All power is in Consciousness. Thought expresses power and is powerful to the extent only that it is open to the Consciousness of Power.

"All things are possible" simply means that when we are conscious of Power, we are unlimited in doing as well as in Being. We are always limitless in Being, but we are not conscious of our limitlessness in doing until we recognize its basis in our Being.

We could not be trusted with this knowledge of Power until we were guided by Wisdom and Love that recognized the Power as Universal. If we attempt to use this Power for purely personal ends, it eludes us; we have not the true Consciousness of Power if we suppose it places one individual above another.

Jesus knew he possessed this limitless Power and proved himself trustworthy of such understanding by his refusal of all personal exaltation. "Why called thou me good? The works that I do shall ye do."

When we grant to all men equal rights, then may we safely know our limitless Power.

This Power is Divine Consciousness that holds no condemnation and sees no inequality, for its natture is Perfect Love. Thought is powerful when it "thinketh no evil."

18. Many admit that mind has great power over the body; can you say that it is the sole cause of all conditions? Can mind kill and cure?

Mind is Cause. State is Changeless for it is the "highest and stationary condition." Mind is always Perfect State. The One Mind that is the Only Mind is forever the State of Perfection.

This Mind is Perfect Cause, and its effect, or creation, is perfect. This is Truth. Hence, the conditions that are not perfect are not true.

Can this Mind cure? It "healeth all our diseases" by destroying the claim of ignorance and by giving us true Knowledge.

Can it kill? Not the Perfect Mind. "I am come that they might have life. The gift of God is eternal life." The belief of a mind apart from God "kills;" the conception that life originates in the body and is dependent upon the body kills for the time our realization of Truth. The convict died because he believed himself bleeding to death, though he had lost but a few drops of blood. This proves that belief is all there is of death.

When we come into the Knowledge and Understanding of the Perfect Mind we know that Health is the reality. The Perfect Mind knows only Health.

When Knowledge destroys belief then there will be no more death—no more belief of death.

19. Can we pursue the old methods of discipline with children?

Until the new is understood and practiced, we do not altogether abandon the old. It is wise to enforce obedience, teach courtesy, industry and selflessness, for this is the teaching of Truth.

When mothers, teachers and all in authority over children, faithfully *apply* the Principle of Science, no other government will be needed. The mother who wishes to exercise the new rather than the old authority will find her hands fuller than ever before.

Daily recognition must be given the children; time must be taken every day to claim the child's birthright of Wisdom, Love and Goodness.

Let the child join with us in this daily practice. Speak the words aloud, just a few positive but simple statements of Truth. When we give the child a special treatment for any claim, it will be well to let it repeat the words; in fact, we should let it feel its own responsibility with our help in treating itself.

A child of four years old was treated in this way for a very large wart on the hand. She was gathered into the mother's arms each morning and the treatment spoken aloud was repeated by her. Through the day, as she played, she was often heard to say of her own accord, after looking a moment at the appearance, "I have no belief of an ugly wart."

In a few days, the skin around the wart had broken away as if a knife had cut it. From day to day this grew deeper, until the wart dried up and fell from her hand. It was not touched with anything; only Mind treatment was exercised.

The keeping of the moral law precedes the keeping of spiritual law. Indeed, the spiritual law is the fulfilling of the moral. The best scientists are those who begin by obeying the latter.

Show confidence in the child's *good* nature. Point out the right instead of condemning the wrong. Science does not teach us to neglect our children and when we say, Leave them more and more to the guidance of the Divine Nature within them, we do not expect any cessation of a mother's care and watchfulness, but a different method of care.

Mothers have thought that anxious care was a proof of the love they bore their children. Now we know that if we love our children as the Great Father loves us—and surely no love can exceed that—there will be no anxious thought.

Fear, anxiety and doubt certainly can not help the children. Tenderly care for the child's needs without any solicitude about its future; train its thought in pure, unselfish channels; teach it, by precept and above all by *example,* not to fear, not to *speak* evil, sickness or lack of any kind.

See the child enfolded in the Presence that is all Power and you may safely trust its welfare to the Infinite Love. Children readily believe and trust. One little girl says to her mother, I forgot God—I forgot God, instead of saying, I am sick. She is soon feeling well again.

20. How explain accidents?

Like every "ill," accidents are the fruit of our beliefs. While we fail to give positive recognition to the Presence and Power that fills and rules all, we shall believe in accidents. But in God's kingdom are no accidents. Only where human opinions and beliefs have sway, is there disorder.

Until now, unconscious opinion has believed in separation from God, and has claimed two powers, two wills and two laws. This opinion has accepted accident as it has sickness, believing it to be inevitable.

As Light breaks, there is work to do. We must discard these erroneous opinions; we must put out all such beliefs and learn to know and dwell in the Consciousness of our true Life wherein is safety.

This is making God our habitation or *habit* of thought and speech; until we can say we have faithfully applied these rules, we can not wonder if we still believe in accident. Let us ask ourselves, Do I believe in the possibility of accidents? Do I talk and read of accidents? Do I admit any power besides the good?

The treatment given against accidents in our little healing book, "Words Suggesting How to Heal," is the best we can offer for help in this.

21. Are we taught by experience?

To try to learn from experience is inversion of the Law that bids us seek Knowledge first within: to recognize this Knowledge and to express it in

thought and word and deed make up our true experiences. Experiences are results and not cause.

When we have true Knowledge, we do not need to have experience prove to us what is right or what is wrong. We shall know *before* we think or act. This is the way of Understanding.

If our thought turn from this way and seek in the outer for guidance, then it is, indeed, as a boat upon the water without any rudder.

Experience that is not the perfect outcome of Divine Intelligence is gained only by experiment, and there must be many failures before satisfactory result is attained.

Experiences may change from day to day. The changeable is not a guide to Truth.

Medical practice is based upon experience that has been gained through experiment, hence, it can not claim to be an exact science, as its laws and methods may change to-morrow.

If we have been looking to experience for our lessons, let us now seek a more certain Knowledge. Basing our experience upon the Truth of Eternal Being, we shall express the rightness of that Perfect State in every deed, word and condition.

Mixed experiences of good and ill have been necessary only as the result of the course we have chosen, the claim of a divided or mixed mentality. Follow Divine Order and we shall have in experiences only the perfect conditions.

22. Is healing a certain proof of infallible doctrine?

What men usually call healing is not. Superstition has cured many and medicine has helped thousands—in fact anything that we have faith in cures for a time, and if bodily pain is all we care to have removed the method would seem of little moment.

Our Science teaches that Purity of Mind is the Source of Wholeness of body. It remits the sin or ignorance that lies at the root of all ill and thus destroys belief of sickness. One can see that this is the only permanent healing.

To remove only bodily ailments is to "make clean the outside of the cup and platter." Pills and plasters can do no more than this, hence, not reaching the root of ills, can give only temporary relief. Divine Healing is Health for eternity, for it heals by embracing the Health that is eternal.

23. What does Science teach of prayer?

Much has been written in this book concerning Prayer. We will add, "Prayer is not overcoming God's reluctance, it is laying hold of his highest willingness."

After we see Omnipresence as the "Fullness filling all," we can say, "I have received." Then must we "speak with new tongues"—we pray in a new way.

The Prayer of Science is recognition, acceptance and thanksgiving.

Our interpretation of the Lord's Prayer into the "new tongue" is very simple. Reference has been made to Selected Bible Readings, page 113, for an explanation of our use of this Prayer in the present tense. Aside from the assertion that it must have been spoken thus by Jesus, we find its meaning intensified when it is translated into the language that expresses the realization of Omnipresent Truth—a realization promised by Jesus to his followers.

If you have never repeated this Prayer in the present tense, do so now and you will appreciate the satisfaction that this form gives.

Our Father which art in heaven.
Hallowed is thy name.
Thy kingdom is come; thy will is done on earth as it is in heaven.
Thou givest us each day our daily bread.
Thou forgivest our debts as we forgive our debtors.
Thou leadest us not into temptation, but dost deliver us from all evil,
For thine is the kingdom, and the power, and the glory, forever and forever.

24. Of what practical use is the Law of Expression?

The Law of Expression explains the method of God in creation, hence, the only method of accomplishing anything. In it is revealed the Creative

Power and how it acts. It presents the Science teachings in a systematic form.

This method is fully explained in Lesson IV, "The Work of Thought." Also in the "Summary" that follows:

All of nature's wonder working is by this Law; indeed, all action manifests the One Law; for wherever there is activity we shall find an actor on the one hand and a result of that activity on the other. Every tree and plant illustrates this Law.

The Law of Expression reveals man to us as nothing else has ever done. It explains the Origin and Nature of his living soul and body.

By the Law of Expression we find where everything belongs. This Law helps us to see everything in its right place; enables us to see order instead of disorder; teaches us where to look for Cause and where to find effect, and we are no longer tempted to take the outer for a source of good or ill. This understanding is the beginning of true freedom.

25. If it is not natural to sin and be sick, why do we see decay and death in all the lower creation?

The higher governs the lower, and when man fully understands himself he will understand all the forms of life. "Nature is a mask of man."

"To the pure all things are pure," but to the imperfect conception all things seem imperfect. Man leads the way, and when his thought is uplifted into pure Consciousness he will see all things

as uplifted. "The trees of the field shall clap their hands; the little hills shall skip like lambs; the mountains and the hills shall break before you into singing; instead of the thorn shall come up the fir-tree; the lamb and the lion shall lie down together." "In that day," or understanding, when man sees God's Omnipresence, he shall see that Divine Nature is the nature of all things.

26. How may we help animals?

Remember, not a sparrow falleth but Love knoweth it. The redemption of Truth is to be universal. The help that comes from Truth is for all creation, "from the least unto the greatest."

One Life fills all, it is the Perfect Life and everything living manifests that Life. There is but One Source, One Life, One Power for every thing.

Annul all fear. Discard from thought the universal beliefs of disease and death. Affirm Life Omnipresent and Perfect; affirm Love, Harmony and Ease. Affirm Pure Substance. Declare One Presence and One Power. Continue this until you yourself are positive of it.

27. May Science be applied to business? If so, how?

Through understanding the Principle of Life and its manifestation, man sees the unity of each individual with the Universal. His thought is bound anew to the Infinite; he perceives that there can be no separation of the individual life from its Source and Supply.

Belief in separation from God has caused the sense of limitation and lack that man is feeling. Knowledge of Truth reveals man's unity with the Infinite, and in this Knowledge (Science) he returns to the Consciousness of Fullness, from which, for a time, he has wandered in belief.

There has been a sentimental thought of carrying God into a man's business by talking of God or placing the name before men's eyes. The purpose was good, but the method a failure because God was not understood.

When Science is taken into the business life man will find himself and his business "carried" by the Great Infinite Power that is "above all, through all and in all." Recognition of this Presence and Power gives conscious success; non-recognition leaves man helpless.

Recognize God as the Universal Good—the Good that is for all alike. Know this Good as belonging to all: seek the Good for all without respect of persons: seek another's Good as much as your own. Remember the generous weight "pressed down and running over." *Measure to others as you would measure to yourself,* for, in Truth, you are measuring to yourself. The Omnipresence of Good supplies all with abundance.

Place your business where it belongs—in the hands of Infinite Wisdom and Love. Put your Success where it belongs—in the Infinite Principle of

Good. Put your Supply where it belongs—in the Omnipresent Fullness. Take your business out of your own hands (belief of personal power), and acknowledge it to be in the Power and Fullness of Truth and Justice.

Hold your individuality as the agent of Perfect Success, and recognize that you are "about your Father's business." Recognize Right Principle as the Power, Fullness, Success and Supply of all outer things.

Put aside all claims of lack, fear and failure; all self-seeking and narrowness; all envy and rivalry. Know that your business concerns every one and may help all others if conducted upon Right Principle.

Love your business. Not only are men in "business;" every man, woman and child conducts a business that belongs to the Right; whether it be at a desk in school, in the nursery at home, or in the public places of the world, there is one and the same Principle, one and the same rule, that recognized and obeyed will make manifest the Success of Life.

Upon rising in the morning make this statement: I love my work for today. I am conscious of the Power and the Presence of Truth that is manifesting Rightness in every way.

28. How does Science help drunkenness and vice?

In precisely the same way that it heals sickness. Not by condemning, but by seeing nothing to condemn. "Neither do I condemn thee. Go, and sin no more." It declares man's true Nature. It points out his true Satisfaction. It puts out claims of weakness, fear and dissatisfaction. It reveals to man his Source and Substance. It shows, or awakens, man to himself.

Like "prodigals" in a far country is the one who seeks satisfaction in outer things. The Voice of Truth has long been drawing man from this mistaken course and gaining his consent to the surrender of the dead symbol to the living reality.

Men have always been selling their birthright for a "mess of pottage." In the Ark Israel found a substitute for Divine Presence. In the presence of the Ark they felt that they had more of the Presence of God.

The children of God have had their "ark" in another form. They, too, have sold their birthright of health and peace as heirs of God, and their "mess of pottage" is pills, and tonics, and plasters! In these, they have sought the Presence of Good and thus have missed the mark of their high calling, which is to know the Presence that is their own very Fullness and Goodness.

Man can not add to himself. He can not receive his good from any outward Source. The indwelling God is his only Supply and his only Source of Satisfaction.

29. Can Science alleviate poverty?

Science has nothing to offer a selfish person but to get rid of his selfishness, for self thought is too little to perceive or admit the Consciousness of the Infinite. If one wants riches for any personal end, Science can not help him. If one wants to realize the richness of Divine Nature that is his because it belongs to every living soul, Science reveals the Way and the Truth.

As a "Conquest of poverty" relinquish belief of fear, selfishness, lack and ignorance. Affirm Love, Confidence, Fullness and Understanding. Live unselfishly; "undo the heavy burden" by, as one suggests, ceasing to be a burden to anyone; do your part bravely in life's duties, love all that you have to do, and perform all duties heartily "as unto the Lord." "Owe no man anything."

Until we are honest in paying our obligations—no matter what the sacrifice—we can not grasp the meaning of the Law of perfect Supply.

To the degree that one is willing to be rid of fear, selfishness, lack and ignorance, and to be Love and Understanding, will he realize Fullness. The Supply that each needs is already his, but only the eye of faith and love can see it.

30. Why is there a charge for this teaching and healing that Jesus did without price?

Both methods have been fully tested. For about ten years the writer taught, and spoke the

word of health without a named charge. During these years of service in which only freewill offerings were received, scores heard the word and received the healing. Of these many, but few adhered to the teaching or made it practical in their own lives. It had come too easily to be valued.

Upon the opening of the College where order in every way must prevail, and all expression be adjusted to that order, it was found more satisfactory to both teacher and student that there be a regulated scale of prices. Since this change, many have been instructed and many healed, and almost, without exception, these are being faithful to the Principle and practice.

A teacher who changed from her custom of free-will offerings to a charge gave the following reason: In the classes where free-will offerings were received, there was much irregularity in attendance. Knowing this to be detrimental to a comprehension of the subject, she decided to name a sum for the classes. From that time regular attendance was the rule.

A Christian Science teacher told of a working woman who saved for two years to have the hundred dollars required for lessons. One remarked, "You did not accept it, did you?" "Certainly," she replied, "I could not think of discouraging that woman's enthusiasm. Of all the students in that class none was so earnest, obedient and teachable as

she and none received the understanding so clearly.'' In other words, the more one sacrifices to acquire a thing, the more value he places upon that thing. As a result, the more earnestly does he pursue it and the more carefully put it into practice. There is no indifference where the student meets difficult requirements. Neither a set price nor free-will offerings are Jesus' method. Most of his teaching and healing was done out of doors. No expense attended upon his services. No collection was taken; no plate set for free-will offerings. We can not imagine such things of him—but times and conditions were so different.

So long as it is imperative that a set sum be paid for all the necessities of living, it is more harmonious to name a certain reasonable sum for work in any line.

The grocer does not say, ''Give me what you can;'' nor the merchant, ''Make me a free-will offering.'' Men do not pay what they please for rent. Ministers do not refuse a salary, nor physicians a fee.

He who could find money in the mouth of a fish, or could multiply a few loaves and fishes to feed thousands—he who, more than all this, had meat to eat that others knew not of, such a one had no need of remuneration. To those not conscious of the fullness of ever-present supply he said, ''The laborer is worthy of his hire.''

An honest method is always a right method. As Paul says, Let each be fully persuaded in his own soul as to the most helpful way and follow that —but to separate from each other because of methods is unwise as the Churches have been.

In my own experience I have found the orderly way the most beneficial one to all concerned and have heard far less said of remuneration in centers and amongst workers where a certain compensation is named, and the student or patient meet that as far as possible, than where free-will offering is the rule.

In the Colorado College of Divine Science the two methods are in use. Both Bible and Health classes are conducted upon the free-will plan—and many a one is helped, when it seems necessary, "without money and without price."

31. What does Divine Science teach of vibrations?

Think of Omnipresence, the basis of all true decisions, and ask, What does Omnipresence teach of vibrations?

One Presence and one Power being all, and this all being perfect Mind, perfect Life, perfect Love, what is there besides?

Let us adhere to Omnipresence and not form opposite opinions and everything will be understood—yes, understood as being good.

Should you wish to place vibrations, remember the One Perfect Mind, the only Thinker, the

only Actor, the only Cause of action: remember that thought is the activity of this Mind, fraught with its Power. Only the thought of Perfect Mind has power. Dwell upon this and an opposite belief cannot be accepted.

Instead of speaking of "vibrations" which are believed to be evil as well as good, think of Divine activity being the only action.

32. Since God is *all,* why is there not potency in medicine to help us?

Because God is all, Omnipresence, the same potency that may be claimed for the medicine may also be claimed for our bodies—hence they do not need outside help.

Omnipresence fills mineral and herb with all goodness. The Substance of mineral and herb is also the Substance of every atom of our bodies and the same goodness that is everywhere is the goodness of our bodies. How then can the taking of medicine add any good to our bodies, that are already good with the goodness of the Whole?

It is only our thoughts that need to be improved, and not our bodies.

One has suggested, "If you declare that man is wholly dependent upon God you have gone back to orthodoxy"—meaning the Church. There is no reason to discard Truth because it is held by the Churches. Elsewhere we have said truly that in giving up past opinions we are not giving up any Truth,

but conceptions of Truth. It is not a new Truth we claim, but a new interpretation of Truth.

The Omnipresence is taught by Churches, but Science has revealed a significance in this term not yet dreamed of by "orthodoxy." God the Creator and Source of man is a fundamental doctrine in the Churches—yet how little helpful, practical thought has been gained from it.

The Divine Science teaching of the dependence of the individual upon the Universal is based upon the knowledge of what God is as Omnipresence. It declares the One is All,—Creator, creative action and creation, All God—this certainly would not be called "orthodoxy" by the Churches. The understanding that God is all there is of man would hardly be accepted as right teaching by the leaders of "orthodoxy."

CHAPTER V.

Concerning Some Important Doctrines

EVOLUTION.

"God is able of these stones to raise up children unto Abraham."

"Evolution is not progress in matter; matter can not progress. It is progress in Spirit in that which is limitless. The aspiration in the human heart is but the evolutionary tendency of the universe becoming conscious."

Individual life, like the branching of the tree, has a beginning in Consciousness that is the bud of the coming branch and fruit. Its growth is fuller unfoldment from within. This is evolution "becoming conscious" of what is.

In this unfoldment form, or the visible, is more and more clearly understood from the first perception of Life to the final Consciousness. Each stage of realization reveals form according to the light in mentality.

"First the blade, then the ear, then the full corn in the ear."

In the order of creation, or unfoldment, there is first, the Universal (Cause), then, the individual (effect). In the Universal, we discover "the I am

that I am." This is faintly realized at first—"the blade;" but, as revelation is received, thought expands—"the ear," until we recognize the All—"the full corn in the ear." Thus does the individual evolve. Babyhood of understanding first: more and more perception, and finally, realization.

> "And soul or clod, we share the God
> That comes—and the shadows part."

"The God that comes" is the God that is Omnipresence but "comes" as we see it.

Each unfoldment of thought is a resurrection. Out of some dead conception our mentality rises to the realization of a living Truth. The more conscious we are of the Truth of Life, the fuller our understanding of the forms of Life.

One has said "Life slumbers in the stone, dreams in the plant, stirs in the animal, wakes in man." As we know that Life never slumbers nor dreams, it is man's thought of Life that awakens in Consciousness to fuller comprehension of what is. The revelation of Truth by which he sees more and more clearly is evolution.

Our "rise" is not in our Being; but in our thought of ourselves, we ascend to realize our Perfect Being.

The Bible presents the history of this gradual unfoldment of the race into more and more Consciousness, from the first awakening of its mentality in Adam to its last and full perception in Jesus.

The first individual life that began as a babe and finished as a full-grown man, was a type of every individual life. So the greater individual life in the race, unfolding from Adam to Jesus, is an interpretation, if we can read it, of all individuals. We began as "Adam" in understanding; we shall end as Jesus in full Consciousness. Paul thus expresses it, "that we grow up into him in all things;" or into his understanding of all things. "As in Adam all die, so in Christ shall all be made alive."

"Evolution," says one, "is the gradual outshining of Divinity as man." This "outshining" in its beginning is known as "Adam," in its finish is known as "Jesus." Jesus represents the final Consciousness that reveals Divine Man to every mentality.

JESUS THE CHRIST.

Christ is the Universal Man. Adam was the first, hence the feeblest recognition of the Christ. Jesus was the full recognition of the Christ. Christ is the Universal, Divine Nature of all; Jesus is the individual expression of the Christ, just as you and I and all are.

In Jesus, we have proof of what the Divine Life will do for all men when they fully perceive it. Christ is the "Only Begotten Son" sent into the world as the Life and Being of all men.

Jesus was the first *conscious* Son of God, the "elder brother"—one Son among many. Jesus was the first to accept the Christ and to live as the Christ.

Jesus never drew the least distinction between his power and possibility and that of others; the Christ was his power. He taught that there was but "one good;" he spoke always of the one Power and declared that it was no more his than another's; he revealed one Father, one Source; "My Father and your Father," he said.

He called no man Father, and said to all, "Call no man Father." He said that each was sent as he was sent; "to bear evidence unto the Truth" is our mission as well as his. "The works that I do shall ye do."

"As he is, so are we in this world," says John; meaning that what he realized we may realize; what he did we may do. "All things are possible to them that believe." The difference between Jesus and his followers is that he believed and they do not—else they would do the same works!

Because I live, ye shall live also.
Because I rise, ye shall rise also.
Because I ascend, ye shall ascend also.

Jesus' works were not "miracles" except to the ignorant. He understood and exercised the perfect Law. It never changes; it is as much with us today as it was with him. "Awake thou" that

still sleepest and the Christ, always with you, "shall give you light."

As we receive this light, we, too, know that we "are born, not of blood, nor of the will of flesh, nor of the will of man, but of God." (John 1:12, 13.) This is our "new birth." We see our origin in a new way. Like Mary, we know that Spirit, and not flesh, is the Source of men and that all Life is perfect.

Now we put on the Mind of Christ. We hear the assurances that Jesus heard; we see the Truth that he saw and believe in and receive the Power that he believed in. This is the "Christ *in you,* your hope of glory" as it was in Jesus.

"They are not of the world even as I am not of the world. At that day ye shall know that I am in the Father, and ye in me and I in you. That they may be made perfect in one." (Read thoughtfully Bible Selections—Our Relation to Jesus, page 36; Unity with God, page 38.)

Whether or not we recognize it, we are sons, but we never exercise the Power of the Son until we receive the knowledge. "Now the heir so long as he is a child," (without understanding) "differeth nothing from a servant though he be lord of all." Each will receive the revelation of sonship as soon as he can recognize it.

"The healing of the seamless dress
Is by our beds of pain;
We touch it in life's throng and press,
And we are well again."

Much could be added to this subject to make the point very plain, but it is touched upon through the previous chapters and it would be but repetition. The teaching concerning Jesus is more man's conception of his mission than the actual account given of him in the Bible.

ATONEMENT.

Atonement—"To cause to be at one." Reconciliation, agreement, expiation."

Many ask, "Do you believe in the Atonement?" Atonement, in its original meaning, is the all-important Truth in these teachings.

Atonement is not something that can be made; like all Truth, it is an eternal verity. Men, in their first feeble understanding, believed themselves to be something separate and apart from the Universal. Action upon that conception has been the fruit of that belief. They have *felt* apart from Goodness and Peace.

Though one act upon a falsehood, the effect is as sure as the result of the action of Truth.

Belief in separation from God has given all the sense of lack and limitation that is felt. This belief has not changed man nor his relation to the Infinite, but it has blinded his eyes to the Truth, and his mentality has suffered and starved in these wanderings from Consciousness of Truth.

At last came one who understood man's unity with God, an eternal unity, no matter how apart from God man seems. He knew that error belief alone enslaved men, and that so soon as they could see the Truth, they should realize being free.

This one devoted his lifetime to the teaching of Truth and the demonstration of its Power—not to the exhibition of his own power as something apart from others.

Jesus did not make the atonement—he revealed it. He did not reconcile God to men, but men to God. He showed men their relation to the Father, and assured them that they too were of the Infinite and might claim all of its Fullness.

He did not suffer to satisfy God, but men! He was a martyr to the Truth he taught, but a willing martyr since this Truth was to free his brother men from the sin and suffering of ignorance.

Jesus' mission was to teach the Truth that saves, to live the Truth that frees, and thus, by example as well as by word, to prove to men the Nature and Power of this Truth.

He showed man the Way of Truth and Life. Each must walk in that Way, be that Truth if he would enter into realization of that Life.

One has, by two simple illustrations, shown the difference between the past opinion of atonement and the present understanding.

The old was like this: The children in a school

had been disobedient to the rules. Only the son of the Principal had not transgressed.

Just punishment must be meted to these offenders and the plan for this punishment had been laid. The son of the Principal, in pity for the children, pleads with his father to allow him—the innocent one—to receive the punishment due the others, and to allow his sufferings and death to expiate their crimes.

The Father complies. Only *suffering* can satisfy his anger. The good son is handed over to the tormentors to be a sacrifice for the sins of the whole school!

Friends, we might love the son with all our hearts, but no sane mind could love such a father. No wonder the world has always feared God.

We turn from this revolting scene, glad to know that this is only man's interpretation of the plan of redemption. Our Father, Principle of Life and Love, "desires not sacrifice * * * delighteth not in burnt offerings."

One has asked a very important question: "If sin and evil with the consequent suffering are only delusions of belief, why need Jesus have come?" He had to come! The outreaching of the race for Truth; the earnest cry of humanity for deliverance; the firm conviction of its seers that help would come —all these culminated in the birth of a soul that knew and understood both the need and the answer

to the need. Christ Jesus, divine, yet human; Son of God, yet Son of Man; offspring of the Infinite, as all are, yet born through the human channel, knew and exemplified the unity of God and man; the harmony of divinity and humanity.

Jesus saw men suffering from their own delusions; he could tell them the Truth. Truth dispels illusions; Truth frees from beliefs. If one in a nightmare seem to suffer intensely, shall one who is awake arouse the dreamer from his delusions? By all means, we would say.

The Christ Consciousness within is the Redeemer of the world thought. The pure Life is "the Way and the Truth" that brings each into *conscious* at-one-ment, or agreement, with his Source, and this Way, Jesus revealed. The entire purpose of his life was to teach the Truth and do the Truth.

The new view of Jesus' mission was illustrated as follows: A company of the King's subjects become separated from their own land and find themselves imprisoned within walls, with no knowledge of a way of escape. There is a way, and the King's Son longs to go to these people and show them this way of freedom.

Permission is granted by the Father. He knows that many dangers will beset the Son on this mission. He also knows that the message borne by the Son would be rejected; the imprisoned ones would think him an imposter and not believe in the way

of which he tells—yet, some would listen, accept and follow and in time all would be freed.

It is worth a great sacrifice and the Son is willing, for love of his fellow beings, to make the attempt. He goes on his way.

Reaching the place after a difficult journey, he finds the people dull from their long bondage. They have accepted these conditions as natural and can not credit the good tidings of better things. Of the one who tells them their true State, they say, "He hath a devil—he blasphemeth—he maketh himself equal with the King! Crucify him, crucify him!"

In tender compassion their deliverer cries, "Father forgive them, they *know not* what they do. Thou lovest them as thou lovest me."

Having undertaken to convey the good news to these ignorant and suffering people, this one is willing to endure anything to accomplish that purpose.

"To this end was I born and for this cause came I into the world, that I should *bear witness unto the truth*—Ye shall know the truth and the truth shall make you free." The Truth is the Way of escape. He must tell them the Truth though he die for it!

Man is one with God. This knowledge is the way of escape from belief of separation. Man accepts atonement by knowing this Truth.

Men are but now beginning to understand this wonderful atonement. This Truth known shall redeem the world. Men are not wanderers on the face

of the earth, but sons of God, in the likeness of God, *at one* with God.

Each must verify his atonement. Jesus revealed it to man but he must "work it out" as Jesus did. What Truth did for one, it will do for all, but each must, like Jesus, put away limited belief; must know, live and demonstrate all good.

"Take my yoke upon you." Jesus' yoke was *unity* with God. Let this Consciousness of unity be accepted by each.

It is a state of perfect agreement or harmony that is the true at-one-ment.

"Let this mind be in you that was also in Christ Jesus, who, being in the form" (image) "of God, thought it not robbery to be equal" (one) "with God." We are to accept as ours that same Mind. Meditate upon this Truth.

"For he is our peace who hath made both one, and hath broken down the middle wall of partition." Truth, understood and lived, is realized as peace, for by its light, unity between all things is seen and the breaking down of every claim of separation between God and man. (Read Selected Bible Readings, Resurrection, page 108.)

While Jesus stood before Pilate, he was asked by Pilate, "What is Truth?" No answer is recorded in the authorized version of the Bible, but in the Apocryphal New Testament, these interesting statements are found:

"Pilate said unto him, What is Truth? Jesus said, Truth is from heaven.

"Pilate said, Therefore, Truth is not on earth.

"Jesus said to Pilate, Believe that Truth is on earth among those, who, when they have the power of judgment, are governed by Truth and form right judgment." (Nicodemus, 3:11-14.)

Another interesting verse among many in the same book is this: "And when the most merciful Son of God, Christ Jesus, shall come down on earth, he will introduce our father Adam into Paradise, to the tree of mercy."

Again it is asked, Do you not have the Communion? Yes, in the truest sense. Terms synonymous with Communion are "Fellowship, unity, concord."

Fellowship with Christ, the Truth—unity between the Divine Spirit and Body—concord with all and with all things.

When? As a special season, some daily hour: in practice, to be exercised continually as "a habit of the soul."

Why are not the visible elements used? Because the spiritual idea, of which the visible was but a sign and symbol, has been realized and is known and felt as the true Presence and real Substance. When not dependent upon the visible elements communion may be continuous.

"Until I come," Jesus said. In a friend's absence, one takes hold of the next best thing that

will revive memory of this friend or will seem to bring him nearer. Often a photograph will be a comfort in separation from a dear one.

Let the friend come and live in the house with us, be with us continually and his real presence becomes all that is necessary to satisfy our love, and is far more to us than any "symbol" could be. We will no longer go to the picture or need any symbol when we have the original with us. Christ in the heart is the true bread and wine of our communion.

The mistake has been in supposing that Jesus set aside a special portion as symbol of his body (or even as his real body). The whole visible universe is Truth's Body, and, when understood as such and seen as united with its "Head," no conception can again blind our eyes to the perfection of the body. We should receive all that we eat or drink as the Divine Body! The Lord's Body is the only Body, and our (individual) bodies "are members of his body, of his flesh, and of his bones." (Eph. 5:30.)

To recognize this is to know atonement; to accept every visible thing as the sacred Body is to receive communion. It is to realize the unity of inner and outer, to know and love one Presence "always with us," and to obey the impulse of Love and Truth every moment.

In kindness to a feeble realization, visible props are allowed as a child learning to walk holds to the "hand" it can feel. When it gives up the "hand," it does not give up the Mother.

Visible aids are but the temporary supports, the scaffolding, to the workmen during the "building of the temple." "When that which is perfect is come, that which was in part shall be done away."

"The hour cometh * * * when neither in this mountain, nor in Jerusalem, shall men worship the Father. The true worshippers shall worship *in spirit* and in truth."

We receive our communion *in Spirit*—but while the visible elements are an aid to one's thought, let him continue their use. Each will know when he is ready for the fuller communion.

When we see the Universal Body, we realize the sacredness of all things; it broadens our love and enlarges our sympathies. We see the Perfect Life and Substance filling all times and places. This is the "Second Coming."

THE "SECOND COMING."

As soon as the at-one-ment is seen and accepted, there is no longer a sense of separation, but the Presence is known as All. One can not tell another of it wholly as it must be felt, or realized.

The Truth itself has appeared because we have learned to *look* for it. "To *as many* as look for him shall he appear the second time without sin unto salvation." He has appeared and we are now communing with him in the Father's Kingdom. (Matt. 26:29.)

The second appearing or "coming" is to each

spiritual thought that looks for and sees Omnipresent Life, Love, Intelligence and Substance. To this pure thought is revealed the sacred Body that is the Substance of Life everywhere in every visible form. Body is the pure Substance of Life *everywhere.* There is no other Spirit and no other Body. The twain that were thought to be separate are seen in unity (atonement, communion) "so making peace."

The "Holy of Holies" is now known as the One Presence, Omnipresence, that includes all within it, making every moment, every atom, its very own! The "veil" is done away. Every place and every thing belongs in the Holy of Holies. There is no more belief of separation.

We "drink his blood" as we receive the true Consciousness of Life, and we "eat his flesh" when we know the whole Body to be the Divine "Word * * * made flesh."

BAPTISM.

"Are ye able to be baptized with the baptism that I shall be baptized with?" It is the Christ that asks this of each one.

Truth's baptism is "with the Holy Ghost and with fire"—are we able to receive it?

John said, "I must decrease and he must increase"—my way, my conception, must die out for his to take its place. So must each see.

One Minister has said, "It is a shame for *Christians* to go back of Jesus for any doctrine." Jesus said, "I came not to destroy, but to fulfill." His teaching filled whatever lacked in that which preceded him. He was baptized of John because, in his generosity, he saw that John's baptism met the views of the time; but this view was nearing its end to be fulfilled in a larger vision. "Suffer it to be so now," he said—it shall not always be so.

Paul says, "Christ sent me not to baptize but to preach the gospel." To Paul, more than to any other, did the spiritual idea appeal. It seems as if he could discard the outer more easily than those Apostles who had been associated personally with Jesus. They were more tempted to look to a Saviour outside of themselves, and to outer forms and ceremonies.

Paul could say, "Christ *in* you the hope of glory. It pleased God to reveal his Son *in* me. Now know I no man after the flesh—yea, though I have known Christ after the flesh, yet now know I him so no more."

What is the Christ Baptism?—to which Christians surely should adhere. "The Holy Ghost and fire." Immersion of every thought in Divine Consciousness (the Holy Ghost) in Love that "seeketh not its own," in purity of purpose, of thought and of deed. Destruction of every false sense (fire).

To receive this "baptism," we must be willing

to pass through the "fire," for this light that reveals, this "Holy Ghost," is the fire that consumes.

To receive the new and fuller idea of Life, petty self-notions must be erased. It is for our highest good—for our purification, but the surrender of our opinions and beliefs is very hard.

One says, "The mortal dies hard." We must die daily to our mortal conceptions, or conceptions of sin, evil and death, if we have received the Light of true Consciousness. This is Christ's baptism of which the water baptism was but a symbol, and we have considered elsewhere the surrender of symbols to the greater reality. The Light that leads us is the Holy Spirit. The *same* Light destroying our false conceptions, is the "fire." (Read "Everlasting Fire," in Bible Selections, page 88.)

Do you have Communion and Baptismal services? has been asked.

We do. Our little booklet, "The Redeemed Body," gives a communion service. In the time for this special service, we come together to learn how to commune every moment and not to commune at that time only.

We have a Baptismal service for children in which they are recognized as God's own. Their birthright of Purity, Goodness, Health and Strength is declared and they are acknowledged as members of the Divine family in heaven and in earth.

Communion is realization of Omnipresence; Healing, of Omnipotence; Baptism, of Omniscience.

The three are a beautiful Trinity ever united in one. True Communion and Baptism must give Power to heal.

ORIGINAL SIN.

What do you teach of original sin? one asks.

As we teach of all error—throw it into the consuming "fire" of God's Omnipresence. Thus, "Let the wicked" (belief) "perish at the presence of the Lord."

Men have but One Source; there is but One Source. God only is the Father of the race—so Jesus taught. Original sin originated with the belief of separation from God—hence, is the claim of another Life and another Power, all of which is erroneous. It is the false claim of a source and a self apart from God.

Man has but one Nature and will manifest but the one when he ceases to claim duality. If he has been saying "I was shapen in iniquity," he needs to "be born again"—needs to know his birth from above. A new understanding of Source will destroy every false conception.

Life is man's Origin and God is the only Life. So much has been said of this in what has already preceded that it need not be repeated.

It is true that man is an heir to that of which he is born; that like produces like; that flesh pro-

duces flesh and Spirit produces Spirit—nothing produces nothing: reality produces reality.

The thing to ask is: Of what is man born? If he conceive of his source as corruptible substance he will believe in this claim. If he "Call no man on earth Father," then shall be know his pure origin in Spirit.

"One God and Father of all" teaches one pure Source, hence, one pure nature. When man knows how to claim being "heir of God," he will not claim any other inheritance nor believe in sinful origin.

HEREDITY.

But, says one, does not the second commandment say that God visits "the iniquities of the fathers upon the children?" for this is the half way manner in which this passage is usually quoted. Read it all and you will find that this "curse" is pronounced upon those that "hate God." Surely Christians are exempt!

Love is Consciousness; hate, its opposite, must be unconsciousness, and truly the Christian that claims this unjust law must be unconscious of God!

The inherited ills that we see do not prove the unjust law of heredity, but prove that "As a man thinketh in his heart so is he," and that evil is visited upon man, "even as the fruit of his thoughts."

As the Light of Truth comes, we ask with Jesus,

"Who is my mother?" and learn to keep his commandment, "Call no man on earth Father."

The only evil is the evil we claim. The only inheritance of evil, or "original sin," is that which we believe is ours. Even Christians claim for their children the inheritance of an evil habit, or a weak body from some ancestor—though for centuries they have been God-loving people!

Is it a wonder that such inheritance of ills appears when such claims are made? Let this pass. What shall be done now?

Know man as child of God, *claim* his inheritance of Goodness and Wholeness. Disclaim inheritance of any ill. He has no sin in origin, since God is his origin. Often, when one is suffering in seeming mental or bodily ill from the claim of heredity, the resolute and persistent rejection of that claim will relieve the trouble.

The only "sin of the world" under which man suffers is the sin he allows. In Ezekiel, eighteenth chapter, the inheritance of ill is wholly refuted. "When the son hath done that which is lawful and right * * * he shall surely live. The soul *that sinneth it* shall die. The son shall not bear the iniquity of the father." We all recognize true justice in this.

May this comfort many who feel bowed under the supposed law of heredity. Let such declare Truth that they are offspring of the Infinite Good,

and not of evil or of mortality, or of flesh, and know being free indeed.

MARRIAGE.

"Thy Maker is thy husband."

Truth comes not to destroy but to fulfill. It fills fuller man's understanding of all things.

The Lord does "give and take away," in this sense only, that man, in his first conceptions, has mis-taken what, in his growing perception, he must yield. The Law sees to it that this is done.

Jesus said, "The words that I speak unto you, they are spirit and they are life." Until interpretations of these words are guided by spiritual understanding the "spirit" and "life" that is in them can not be known.

Truth calls upon man to relinquish all that he has—father, mother, wife, child, sister, brother, houses, lands, even life itself. Yet Truth requiries but one sacrifice—the surrender of petty personal *opinions,* for Impersonal Idea that is limitless. These seemingly strange exactions of Truth demand the giving up of the lesser and unsatisfying for the greater and all-satisfying. It is the surrender of desire to realized Fullness; the yielding of ambition that springs from personal seeking to Divine energy that accomplishes all things with unselfish purpose. Medicines are replaced by the power of Divine Mind. Man's notions, "many inventions," are lost in the

finding of the true laws of limitless Life. The call is not "hard" when we understand it.

When conceptions of "fleshly" being yield to the knowledge of spiritual Being, Paul's words are illumined, "Now know I no man after the flesh." In man's conception flesh has stood for corruptible, changing substance. This belief of "flesh and blood can not enter the kingdom of heaven," for spiritual perfection can not conceive of any corruptible substance. Knowledge of the One Substance as all reveals the "Word" that "was God * * made flesh," (Jno. 1:1, 14), and each can say, Now, in my flesh, do I see God—now do I see God in my flesh; or, now do I see Spirit as Substance of my body.

Consciousness changes conceptions and gives a new perception of man's relation to God and of man's relation to man. All things are seen in one and that one is the Divine Presence. This is true unity, or marriage, that is "not made with hands" but is "eternal in the heavens" (spiritual unity). Hence, Jesus said, "In the resurrection they neither marry nor are given in marriage." The resurrection is that fuller realization in which man ceases his endeavor to think and formulate after his own conceptions, and becomes willing to accept the Perfect Idea in the Perfect Mind as the only "pattern" or plan of Life and its expression.

What then is the Divine Idea of marriage?

That God made man "in the image of God * * * male and female" is evidence that the

union of masculine and feminine is eternal in Divine Nature. This sanctifies marriage and reveals that true union is based upon the eternal unity of God with all his works. The external expression is but a ratification of the eternal Truth of unity. This, briefly, is the spiritual idea of marriage. Let us now find its practical application.

The thought that marriage is the chief end of man—or woman—is fast waning. Until man and woman learn the true motive of marriage, that which they call love will continue to be, too often, but a passing sentiment or a selfish emotion. *Unseeking* Love is the only Changeless Love. That is not Love that is always seeking its own; it will never be satisfied for it is only a sham. Unselfish Love finds unselfish Love.

Teach the child unselfishness. Teach the daughter love for her work and she will not marry to escape it. Instruct her that the one marries well who has found the soul she loves unselfishly and that returns her pure love—and not the one who has sold herself for outward show. Let all "young" people be energetic (this is better than being ambitious) in manifesting day by day the best that is in them, and they may feel assured of true success in every direction, for their own shall be realized. Nothing will so surely unfold thought into quiet and confidence as faithful service in daily living and peaceful serenity in regard to the future.

For those who have married in haste to repent at leisure, there is a bright hope. We are never "too old" to learn. When husband and wife have both seen the new light they may be "married" all over again, if they will. Let them study *together* the true idea of marriage and accept the revelation by putting it into practice. The marriage vow can not be more lightly esteemed but the reverse after one knows Science. Science, comprehended, makes the union more sacred than ever before and must increase rather than diminish love.

The first essential to happy married life is acknowledgment of equality. Love driven fast dwindles; Love drawn by Love grows fuller and fuller. Compulsion is death to love. Freedom gives it wings. Be generous; be just, one to the other.

Marriage has been contracted without due consideration of its meaning. Science will right this if both husband and wife will begin to live by its rules.

What can be accomplished where but one is recognizing this higher law? is asked.

This is a hard place for both, yet all things must "work together for good." The one who sees the Truth is the more responsible, hence, must not resist but "as much as lieth in you, live peaceably." Let not this one think that association with a mentality untrained in the same Consciousness of Truth is a sacrifice on his part only. It may be that the untrained mentality has as much to endure in association with the one that is trained!

Never hold that you are in Truth and your companion is not. Keep in thought the real Self and acknowledge it always. Maintain the understanding of innate goodness, and if necessary, forgive "until seventy times seven," or forever. Truth does not teach the breaking of any moral law, but holds the marriage vow to be inviolable. To think that the freedom of Truth loosens that bond is a mistake. If you can not demonstrate Truth right where it finds you, you can not manifest it elsewhere. Environment can not make you. Joy may be realized in any environment, for Omnipresence is joy. It is in your power to Be and to manifest your Being every moment.

One gave this experience: I was reading a fine story. The hero was all that could be desirable in man. By comparison, my husband would have seemed to fall far short of such a character—but I at once called him "my hero." I continued to think of him in this ideal way and more and more have found in him all that could be desirable in man. Let every wife assume this attitude toward her husband, and every husband begin to see in his wife his ideal.

Adjust your thought to Perfect Mind—this is the Inmost Union, that makes you a guest at the "wedding supper." With this beginning, go forth into daily living knowing that realization of unity is the basis of all harmonious conditions.

"What God hath joined together let no man put asunder."

CHAPTER VI.

Questions and Answers Upon Healing

"There's not the smallest orb which thou beholdest but, in his motion, like an angel sings. Such harmony is in immortal souls."

"This invisible realm of right will finally conquer this visible realm of wrong. The invisible realm of spiritual life will finally conquer the visible realm of physical death."

Man seems held in bondage by his belief in a power adverse to good. Science reveals to man that in his true state, he is limitless in possibilities, and that he is responsible for the recognition of his endowments. Science is awakening man, not to a new Truth, but to a new realization of his nature.

A thirsty man sees a fountain of pure water; if he say, "I believe that this water will quench my thirst," he receives no benefit. The water satisfies him only as he drinks it. We may rejoice to hear that perfect Life is ours here and now, we may even believe that it will satisfy our every need, but until we appropriate it as our own by living it, the Truth can not benefit us.

In Divine Science, healing is understood as the exercise of thought in the Consciousness of health as soon as it is perceived. I am Eternal Life, therefore I am health, is a statement of Science. In this perception, must the health of living soul and body

be found and established in each mentality. As often as one thinks of *being* health (not gaining or making health) he is laying hold of the understanding that will be realized as health of body. From no less Source than the understanding that I am health can bodily health be realized. I am, means me as Spirit, living soul and body. As often as I declare I am health, this Mind Power of health begins to take full possession of my thought.

But one asks, What shall I do if I *feel* sick? Feeling sick is not an evidence of Truth, and if one will refuse to acknowledge such a witness against his true Being, it will disappear. Where is feeling? What feels? Feeling results from our way of thinking—then, if we feel pain, or sorrow, or any suffering, it indicates our way of thinking, and warns us to change our thoughts; to cease dwelling upon a sense of ill, and to think as God thinks, for God (the Perfect Mind, if you prefer) thinks only of Perfection.

We are saved from false conceptions when we accept our inmost Purity of soul and body, thinking and speaking always from that standpoint, and not from "feelings." Being, not becoming whole, must be our realization. We are not to acquire health, but to unfold from Health Eternal. All I am is health. Our effort, in understanding, is not to attain something we have not, but to realize that which we are. I am health before I begin to manifest it.

Never shall we have to thank ourselves for what we are since the Eternal has established our true State. The individual as expression of the Universal Life can be only what that Life is. This Infinite created us out of its own health; healing is the realization of this health. Consciousness of Being Health must precede feeling well permanently. Appearances must not be allowed to govern our thoughts.

As the Principle of Mathematics is not responsible for a child's mistake in working out his problem, neither is Truth answerable for man's mistaken conception of Life and the results of that mistake. His inharmonious beliefs are the mistakes of childhood. He must erase these from memory as a child would clear the blackboard, and begin again. Understanding Principle better, man will gain a truer answer to his problem—an answer always known to Principle as true no matter what mistakes have been made.

The Order of the One Perfect Mind teaches us to begin with the Mind of health, think the thoughts of health, speak the words of health, not spasmodically, but *always;* then there can be no failure in the realization of health. When the Law is understood and obeyed, failure is no more possible than is a mistake in mathematical work possible if one understand and follow its law. *Think and speak only health,* if you wish to realize it.

A practitioner certainly should never think or

speak contrary to perfect harmony. The fact that one is a teacher or practitioner does not make the need of practice less. Such a one should have even more than others, set seasons for recognition of and insistence upon the Truth of Being. Paul plead that while he saved others he himself might not be a cast-away. There is a lesson in this that all shall do well to heed. An advanced pupil in music practices many more hours than a beginner. So long as every thing is not seen as perfect, the practitioner and teacher as well as the student need the constant reminder.

The necessity of daily practice for a beginner can not be over-emphasized. Success in helping others will be in proportion to one's daily living in pure Consciousness, and this living is the result of the realization of Truth that comes through recognition in daily silent communion. Pure Consciousness sees no evil; "The pure in heart shall see God," the good only. Realization for a "patient" begins and ends with seeing his perfect Being; then fear of failure can not be imagined.

Thinking or speaking does not make anything; it simply recognizes health, or perfection, as the true nature of all, therefore of the patient. His health *is*. There is no uncertainty about it. In this healing, there can not be thought transference, hypnotism or mesmerism. We do not give the patient our thought; we recognize that he is one with the eternal Wholeness.

It is Truth that "heals," for it is light within the patient that reveals his Wholeness to him. Recognize the patient as above all thought, united with Mind and Consciousness, in its Substance, Life and Power, and that this Wholeness expresses itself in him and in all as health. Arouse thought from its sleep and the light within, shining as the living soul, will reveal all good.

We do not give to another of *our* fullness; we have no more than others have. We see "the fullness that filleth *all,*" and awaken his thought to this Truth. We help another by knowing him one with Wholeness as all are. We can not help another until we ourselves have awakened to the Truth and are living true to its teachings.

Jesus was the first to awaken—"The first-born among many brethren." Others, and indeed all, are to come to this Light.

Is healing power a special gift?

To be a practitioner means a life of renunciation and but few are willing to practice the self-sacrifice that it demands.

The power of healing is unlimited since it is the changeless Divine Presence that is health to all. "God is no respecter of persons." Even Jesus had no special power, as his own words show. Peter said of Jesus, "He went about doing good—for God was with him." Jesus' power was the Omnipresence; the power is universal because the Presence is. If

one seem to have more power for doing good than others, it is not that he has any greater gift from the perfect Love that is universal, but that he exercises that gift.

> "The heights by great men reached and kept
> Were not attained by sudden flight,
> But they, while their companions slept,
> Were toiling upward in the night."

We must not expect to finish a course in the study and application of an eternal Principle in a few short months or even years. Always the most valuable attainment is that which demands the best effort of thought and the most sacrifice of time. We are learning of limitless possibility that, throughout eternity, we shall go on expressing. Certainly, such a Truth is worthy of our whole attention.

Meditation and practice are the two phases of strong living. In stillness (Consciousness), strength is gathered for activity: in action, the energy realized in stillness is exercised. Stillness is the "night" wherein the soul reposes and is refreshed for the activity of the "day." "Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:2).

Let us claim an hour for meditation each day and let what Consciousness reveals in that hour be the arbiter of our day.

Is it ever permissible to use medicines?

Outward means or applications have no place in

Divine Science methods. A true Science practitioner can never advise remedies, or outward appliances—not even the laying on of the hands. If a condition does not readily yield, the practitioner knows that he must patiently persist; not blaming any one or any thing, but continuing faithfully to efface self-opinions and to see the Truth more clearly.

It is always well to put aside the claim of time. It may be that unconsciously one is deciding when the demonstration shall be; but if the work is begun with the realization of eternal, changeless health, the only basis for healing, it will not be measured by time. Health is, now. "He that believeth will not make haste" because he sees all Truth now fulfilled in Omnipresence. Since the one Power is all, there is nothing to fear.

May we always be sure that healing is God's will?

We may be sure that the Divine Mind is health, hence health is its will. By giving itself in its world Divine Mind has given perfect health to all. "No good thing will he withhold from them that walk uprightly." What is it to walk uprightly? It is to live and move, think and speak, in recognition of what the Creator has made. "God hath made man upright;" then to "walk" as God made us is to decide everything from the understanding of being like God.

Know that Divine will is ever in accordance with its nature, or God would not be Omnipotence. Since

God is Life, his will is Life; since God is good, his will is good. This never changes.

Why is it that a Scientist sometimes fails to manifest health or true living?

Self examination is good for even a Divine Scientist! Let him candidly, unsparingly, question his habit of thinking: "I know what I am. Am I constantly *recognizing* this? Are my daily decisions true to what I say I know? Do I ever admit a self apart from God and unlike God? or do I faithfully and regularly meditate upon and admit only the good as true? Do I refuse to hear, read, think, or talk of ills? Do I refuse to judge by appearances, or feeling? Do I hold to a will, a way, or an opinion contrary to Love?" Thus let him give control of his thought to Infinite Truth, and unwavering, right thinking and doing will result. Often we think we are living true lives because our daily thought is controlled and yet some deep-set opinion of the past has never been fully uprooted and is holding us to sense.

To the questioner I would make this suggestion: They said of Jesus, "He saved others; himself he can not save." From this learn not to judge or criticise. The practitioner of Truth, even as others, has claims of past ignorance to lay aside. If he is trying to do this, be charitable.

Is it right to treat without being asked?

In true healing it is right. Since Divine Science does not treat from thought, it does not enter an-

other's mentality at all. It sees each as he *is* in Truth. In fact, one in the New Thought can not look upon an appearance of ill without giving the recognition of health, because he is constantly practicing (thinking, recognizing) the Presence of God, and must be actively acknowledging the peace and perfection of that Presence every where—especially, when the opposite appears.

Some of our dear friends are taught that they must not give help unless it is sought, and that if they come into contact with suffering, all they can do is to defend themselves against the error belief by saying, This mortal claim of evil can not affect me.

This is not the teaching of Love and Truth. Instead of making a seeming reality of the claim and leaving it to hurt *somebody else,* we can in Truth say, There is no mortal claim anywhere, for there is no mortal mind to make a mortal claim. If we think there is a claim, let us wipe out the *thought* of it that is in our own mentality, by so doing we shall help others the sooner to see Truth.

Jesus, without being asked, touched and healed the ear of the High Priest's servant, his enemy. He also healed the men "exceeding fierce" who besought him to let them alone.

How do you explain failures?

There is a better way than to explain "failures." It does little good to analyze error "cause

and effect," since error has no cause. Failure is certainly not found in the Infinite Cause, therefore, has no place in Truth. Seeming failure can be no more than postponement of good that our lack of faith occasions. The disciples could not heal the boy at the foot of the mountain. When Jesus healed him the disciples asked, Why could not we do this? and he replied, "Because of your unbelief." Divine Science does not attribute "failure" to the "malicious thoughts," or to the error beliefs that surround us. Jesus never did this. The only "failure" is when our thought fails to grasp the deep significance of Truth. Let us press on with deeper love and fervor to a better understanding and more perfect practice.

Belief in separation from God creates all our conceptions of evil; it gives rise to the words "mine" and "thine." In this false imagining of separation, we claim "my mind, my will, my way, myself (with a little s), my life;" we speak also of "my ills" and "my troubles."

Pains and aches are not mine. My Spirit and my body are the Lord's. I know no separation from the Perfect Being that is Wholeness. When we are conscious, as was Jesus, that "I and my Father (Source) are one," like him we may say, "All mine are thine and all thine are mine."

To come to God is to come to knowledge of oneness with Perfection, which brings realization of Wholeness.

Must we not all die?

"We shall not all sleep but we shall all be changed. The last enemy that shall be destroyed is death. If a man keep my word he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead and the prophets, and thou sayest, If a man keep my word, he shall never taste of death."

How like this is to many today who are ready to contend for death. That it always has come argues that it must continue forever.

Many words in the Bible declare contrary to this and point out the final abolishment of death. When John had his vision of heaven descending to earth and of God's very presence with men, he saw that there was then no more death. "And he will destroy in this mountain" (the same "mountain" in which John had his vision) "the veil that is spread over all nations. He will swallow up death in victory"—as light "swallows up" darkness and there is no more darkness. "And death and hell were cast into the lake of fire"—were consumed. No more death and no more hell when the Omnipresence of Life and Divine Love (the consuming fire to error) is perceived.

Jesus pronounced death to be but the unconsciousness of Life, when he said, "Lazarus has fallen asleep," or when he declared of the little maid, "She *is not dead,* but sleepeth—and they laughed him to scorn."

Did not Jesus himself die? another asks. This question requires a chapter in itself. We can make but a few suggestions for you to think out. Man is slow to believe a new teaching. Jesus found dull ears and himself declared that his words and life should be gradually interpreted to men.

Jesus taught by word and by deed. He demonstrated his doctrines. After declaring death but a "sleep" and that Truth's followers should not taste of it; after annulling that "sleep" in others and showing that man need not be holden of death, he had yet to give his greatest object lesson. In order to prove the powerlessness of death, he went through all that it claims to be and came forth the same Jesus.

One has said, It was as a mother saying to her child who feels afraid of a dark room, I will go through the room first and then you will know there is nothing there to hurt anyone. Here is a verse that presents this same idea: "Since, then, the children are sharers in flesh and blood, he also partook of the same that, through death, he might bring to naught him that had the power of death, that is, the devil, and might deliver them who, through fear of death, were all their lifetime subject to bondage." Here it is shown that the "devil"—the lie only has death in its power. Jesus proved to men the nothingness of death by passing through the tomb, demonstrating that death has no power over life, and

that the body always responds to the Consciousness of Life Eternal. "Who hath abolished death and brought life and incorruption *to light.*" (Rev. Ver.)

To suppose that man is immortalized by passing through death is ignorance and is inexcusable since Jesus has proven the true way. Ascension is the final step that proves the body immortal. Death is not the gateway to Life. Immortality is man's eternal Nature and is now and here perceived by him through Consciousness. Jesus revealed this Truth, or brought it "to light," but man postpones its realization because his preconceived opinions blind his eyes.

To "die daily" is now known to be the only death, and this glorious death is followed by daily resurrection, or "coming to life," of the living soul and body until immortality is brought to light in ascension to full realization. Keep this possibility in view; let conceptions die; "rise to higher things" in thought and remember, you are to *take the body up with you,* or see the body by the light of this true Consciousness, even as Jesus did. In all ways is he our example.

Work not with the body—the less thought about it the better while you are drawing away from old conceptions that have tempted you to center your attention chiefly upon the outer. Recognizing Spirit as all, living to the Spirit, you shall see that the body is being cared for by Spirit.

If we have to look upon death we may always say, "Lord if thou hadst been" (known) "here, my brother had not died."

Must we treat the "minds" around our patient?

Divine Science has led us beyond this. To talk about "minds around" is ignorance and is inconsistent with the basis of our understanding. Its fundamental principle is that there is but One Mind and its manifestation. When we know and accept this, we can not recognize minds many, nor even a claim of a mortal mind to be treated. Affirm steadfastly Immortal Mind as all.

When a child is treated against a so-called disease, and it is believed that she must be protected against the error belief of this disease in each "mortal mind" that may in any way impress her, the treatment is given something like this: The mother's mortal mind belief can not affect her. The father's mortal mind belief in this disease can not affect her, and so on through every sister, brother, or companion of any kind. This is called closing every avenue of "mortal mind"—and if one avenue be forgotten, the child becomes a victim to this carelessness!

One child who manifested the disease in spite of all this care was, we were told, subject to it through the "avenue" of her father's mortal mind belief that the healer forgot to close. It is plain that herein, as many say who are coming out of

such teachings, are seven "devils" instead of the one old orthodox devil.

Clearer seeing of Truth has purified thought of this conception and shows that, since there is but one true Mind, Omnipresent, all Power, if only we do not claim a supposed opposite; and if only we hold our thought firmly to the Consciousness of the One All, there will not even seem to be any opposition. Every thing and every place is held sacred to the Infinite Love, and every "avenue" left open, for only good is anywhere.

Give the quickest treatment for an emergency that you have found beneficial.

Spirit is all. Spirit is all. There is no hurt—nothing to hurt—nothing to be hurt.

The mere words have no power unless they are spoken in understanding. This can be the result only of faithful practice and living. There are no magic words in Science. Healing statements are the natural results of realizing Truth at all times. Truth is realized by daily practice.

Mind is all Power and Spirit is the Substance of the One Mind. That Substance can not be wounded, bruised, burned or hurt in any way. Having recognized this in *daily* practice, we may, in an emergency, find quick relief in the statement given above, said over and over. Speaking a statement again and again does not give power to the words; since the statement is Truth it is clothed with Power.

The repetition keeps the opposite belief out of our own thinking and feeling until the Truth is realized.

When you are called to one in seeming intense suffering, if you are young in this work, you may be tempted to feel a little helpless, or dismayed. In such case and for the reason just given, it will be well to deny fear. This exercise will steady your thought and enable you to proceed with the higher treatment.

Never touch your patient. Give him no reason to suppose that you, personally, have any healing power. Healing is teaching and preaching the gospel. Your greatest privilege in healing is to teach the soul its true abiding place and lead it into recognition of perfect Consciousness.

To lay hands on the patient is apt to mislead him and is little better than laying on a plaster. You will not want to do this if you understand Divine healing. "They shall lay hands on the sick," is evidently a spiritual direction, the same as later is said of the apostles "And the hand of the Lord was with them." Know the one you are helping to be in the "hands" of Love and Life, enfolded within the power of Perfect Mind.

God's "hands," "feet," "eyes," "mouth" have no more literal significance than his "feathers." God is Spirit and "hands" are spiritual power, "feet" are spiritual understanding, "feathers" are spiritual protection and comfort.

When you know God with you, all power in heaven and earth will be realized. Acknowledge the gift of Love and give your consent to its expression in you. "*With* God, all things are possible," to you.

"Faith without works is dead."

SUGGESTIONS TO PRACTITIONERS.

Begin all treatment with the Universal since everything originates therein. Declare the patient's pure Mind and Consciousness, seeing the one Mind as all Mind, and what has been called his imperfections, as merely opinions, that have not foundation in Truth.

There is a difference between what exists and what existence is. Evil exists because we have claimed its existence, but existence is the expression (creation) of perfect Being and can have no evil in it. Therefore we can say, Evil has no existence; fear, sin and disease have no existence and I will not hereafter claim that they exist.

After giving the patient affirmations of perfect Mind and Consciousness, proceed to recognize that he is conscious of perfect thought and body in this Source. Because All Mind is pure its offspring is pure. Like begets like.

Some ask, Shall I listen to the recital of his ills by a patient? Listen with the outer ear but let it not sink into your mentality. Emerson says, "Sympa-

thize with my strength, not with my weakness." Habit, or practice, will soon accustom you to hear the "ills of life" and inwardly rejoice in the Truth of Being wherein no "ill" is found. Listen to the patient—then kindly advise him not to dwell on these conditions and not to speak of them further even to you, but to acknowledge all the good that he can.

To be conscious of the allness of Spirit, speak the following words of power with earnestness until you realize what you say—"Let him ask in faith, nothing wavering:"

It is not I at all, but Spirit—I know no self apart from Spirit. It is Spirit that is Mind; Spirit that is Consciousness; Spirit that is thought and body. Spirit is flesh, bones, blood, nerves, and muscles—*All is Spirit.* There is no "flesh" body.

Once it was Christ with me; then it was Christ within me; now it is just Christ, for "I no longer live." Once we sought a heaven afar off, now it is the heaven within and at hand. Formerly we expected peace after awhile in heaven—now we understand it is "peace on earth."

It has been asked, How can belief bring so much ill upon us since belief can not change any Truth?

Belief has its effect because we act upon what we believe as if it were Truth. For instance, I wish to go to a certain place; believing this place to be in one direction, I go there only to find that the place I seek is in another direction. I believed I

was right and acted upon that belief. This did not change the Truth but neither did it bring me to my desired destination.

Law is inexorable. Disobeyed ignorantly, sense of suffering, or confusion, follows. The pupil who fails in mathematics may work as hard as the one who succeeds. Work without understanding can not bring the same results as work with understanding, hence the force of the wise one's admonition, "With all thy getting, get understanding."

DIRECTIONS TO PATIENTS.

Be patient. Do not feel discouraged if the healing does not accomplish for you in seven days what the doctor has not been able to do in seven years!

Do not begrudge any sacrifice you must make for the treatments. Give your time cheerfully and your obedience to all the rules of the Science. Remunerate gladly.

Take no medicine, use no applications, not even the simplest outer helps. Divine Power does not need such aid. Do not divide your faith.

Do not think that the one doing the work for you is healing you. The only healing power is the perfect Mind and your practitioner helps by awakening you to a realization of your health. You are of this Mind.

Talk little—never of ill; and even of the good, to your healer in preference to others until you are perfectly whole.

Practice for yourself Love, or agreement, with all persons and things. Love your friends and your enemies. Love the weather, your food, your conditions. Never speak disagreeably of anything. Say, "I do not find fault, I love all and everything."

Be willing to be cleansed of sins, mistaken thoughts, as well as of sickness. If you find you have been holding thoughts of revenge, dislike, fear, or injustice of any kind say, "I am willing to give up that belief," and then add, "Since God is my Source and God is Love, I know how to be love to all."

These are a few general directions. A patient must rely upon his practitioner for special directions.

Be obedient. Be faithful. Be just.

CHAPTER VII.

Comparison With Other Teachings

There has no conception come to man that is not born of Truth. As man increases in knowledge, Truth appears clearer and conceptions dwindle. Every religious conception has a foundation in Truth. The various creeds are man's interpretation of Truth. Differences of opinion must decrease as understanding of Truth increases.

Divine Science is here because it is needed. It is a fuller perception of the same Truth for which man has sought since the days of "Adam"—there is no new Truth. Every advance must preserve the essential Truth of all teachings, not destroying but filling fuller every spiritual perception.

Jesus said, "I came not to bring peace but a sword," and "flaming swords" guard the way to the "Tree of Life." In order to partake of the Consciousness of eternal Life, every limited and imperfect conception of Life must be destroyed. Only Purity can partake of that perfect Consciousness. Only that which survives the "fire" and the "sword" has part in the real and eternal.

Among the number who investigate the teachings of this Science all creeds are represented. Each finds his own beloved doctrine retained and exalted,

and the spiritual interpretations of all creeds help each to see the beauty of every other. In this fuller realization ("fullness of times") all things are being brought into one, for it is seen that the Truth of all is one.

The Unitarian is satisfied in hearing of the greatness of the impersonal Christ of which each living soul "is a partaker." Christ is now known as the divinity of Jesus as of the race, "the light that lighteth every man" in which "all shall be made alive."

This does not lessen the divinity of Jesus but reveals the divinity of all and presents Jesus as the type of true Manhood. Christ, the "Only Son," is universal, and formed in all makes each a son.

This teaching of Truth is satisfying to the Jew. Many of this race are accepting this larger Christ-Idea and are acknowledging Jesus as a son of God.

The Presbyterian's doctrine of election is strengthened and broadened by this revelation of the indwelling Christ. This divine in man is forever pre-destined to lead every thought to find its own place in God. This is the eternal decree. All good is eternal and there is good in all, somewhat in all that *must* be "saved."

The Presbyterian finds his "calling and election" surer than he before knew. "God hath from the beginning chosen you to salvation" because Truth has decreed that all good is eternal. The good (divine) in each is always safe.

Men are saved because it is fore-ordained, or a law of Truth that they shall be saved. As "God is no respecter of persons," "Whom he did fore-know he did pre-destinate" includes all, for he fore-knew all. Impartial Love has given as much that is worthy of salvation to one as to another. Our conceptions are to be lost. The Divine (Christ Nature) *in each* is saved eternally.

"He is the Saviour of *all* men, *specially of them that believe*" for they that believe have a "special" realization of salvation—that is all. Although "saved" eternally through the Christ within, each is to "work out" his salvation before he consciously possesses it. Jesus first demonstrated man's salvation from limited beliefs, and showed to us our possibility of doing the same.

Universal salvation in New Thought teachings appeals to the Universalist. He now sees a stronger reason for trusting to God's limitless mercy and love in the final, full redemption of the race from sin (ignorance) and its consequences and learns, in addition, the possibility of this redemption here and now, for body as well as for soul.

Strange to find that the Unitarian doctrine of the Divine in all necessitates the Presbyterian doctrine of predestination and that both, in turn, corroborate the universalist's faith in universal salvation! The three blend in one perfectly consistent Truth.

In the study of this Science, Unitarian becomes also Trinitarian and Trinitarian sees unity as never before. It is hard, at first, to turn from the worship of a God "afar off" and outside of man, to the indwelling Presence and impersonal Being that is acknowledged as perfect Mind with its three-fold Nature. But as man feels himself in and one with the Mind that is pure in Idea and Consciousness, the satisfaction is so great and the spiritual uplifting so strengthening that he is convinced of its Truth. "By their fruits" shall he know the true Idea.

The Methodist, who, most of any, leans to the doctrine of perfection to be attained here, rejoices in the broader declaration of the eternally perfect Being omnipresent, hence, as much here as elsewhere, manifesting now as at all times. He broadens his outlook by seeing man included in this All-Presence, and having part in its perfect Nature. Being perfect is the reality. Dropping thought of imperfection is the attaining.

The Baptist finds a fuller satisfaction in the spiritual baptism that recognizes the need of complete immersion in "Spirit and fire"—and all creeds can agree with the spiritual idea of baptism elsewhere explained.

The Catholic finds the fulfilling of his cherished doctrine, for the Real Presence was never so hallowed. He is willing to see the conception broadened as Truth reveals the sacred Body omnipresent, "in

all and through all;" not in one time or place more than another, not as a "miracle" wrought by special prayer, but as an ever-present fact.

The whole universe is to be hallowed as the body or manifestation of Divine Life and Substance. Jew, Catholic and Protestant are uniting to-day in this "Communion," and are rejoicing together in the revelation of the Real Presence of our Lord as the perfection in everything. (Fuller explanation of these various doctrines is given in other lessons and chapters of this book.)

The sweet influence of "silence" that characterizes the Quaker religion is known and exercised in Science. Its starting point is stillness, and all activity is the fruit of the Wisdom received in silence.

The Episcopal doctrine of Apostolic Succession is retained and enlarged in these teachings. Direct successors of the Apostles are to know themselves commissioned to "observe all things whatsoever" that Jesus commanded the twelve to do. (Matt. 28: 19, 20.) Successors of the apostles are enjoined to "Preach the gospel, heal the sick."

Apostolic succession necessitates the healing of the sick in connection with the preaching of the gospel.

Nor does Science find aught to combat outside of Churches. The Pantheist says, "There is no God but the combined forces and laws that are manifest in the existing universe; the universe taken or con-

ceived of as a whole is God:" The New Thought sees a larger interpretation of this. In "combined forces and laws" is expressed, but in a smaller way, the Idea of the One Perfect Mind that is changeless Order. This Order is "manifest in the existing universe" as perfect law. The One "All in all" is limitless, dwelling in all comprehensible, yet greater than anything conceivable. God is all of man, but the man that we yet conceive is not all of God; Infinite Mind is all inclusive.

One asks, Does this Science teach Re-incarnation?

Re-incarnation is akin to the old conception of attaining through suffering. Truth reveals that as soon as man accepts his eternal Being, he sees his possibility of expressing that perfect nature in all his world. After he accepts the divine Self he begins to understand the expression of that Self.

He begins now to see that to "work out" his salvation means not to go from lower to higher, but to receive from the inmost Life the peace and harmony that is perfect. Karma is the way of experience. Knowing and living from within gives the Consciousness of Perfection and in this is no need of Karma, or process in time.

Do you recognize the claims of modern Spiritualism?

Science recognizes good in everything, yet discriminates partial understanding of Truth from the fuller light.

Communication with "spirits," if possible, is unnecessary to a student of Science. Exact knowledge reveals perfect law in Order and directs man to seek his satisfaction and wisdom in an absolute Source. One can not find more than this and in this he finds all Truth. To find our loved ones truly, we must first find God as All.

Our endeavor should be to bring our soul into closest touch with the Infinite One. To interpose anything, or any existence, is a hindrance and not a help to our realization of pure Being. Let us find God, and this Infinite Love will soon bring the understanding of all "else" unto us. Commune with the One Spirit only.

Do you agree with Mental Science?

To find the basis of action, we must reach deeper than the mental. Mentality varies and our foundation must be changeless. The mental is individual; Mind is Universal.

To demonstrate from Consciousness of Being, we do not work to master by thought, but to see the unity, or the equality of Mind, thought and body. Healing is done through recognition of what is, and not through change of thought. Change of thought is a result of recognition.

Christian Science has been called our "twin sister." In how far is this correct?

The presentation of this subject shall be very fully made, as there is much questioning about it and

a fair answer is justifiable. To declare facts is not intended as unfriendly criticism, but a just examination of things.

COMPARISON WITH CHRISTIAN SCIENCE.

Christian Science preceded Divine Science in order of "birth," but it is a fact that the first-born is not always the most advanced. Adam appeared before Jesus; the Churches preceded Christian Science and Christian Science preceded Divine Science. Each is a step onward. Each has its place. All have the same foundation.

The first discovery in electricity was not to be the only or the highest revelation. The first inventor seldom completes his discovery; another generally perfects it. The first leader of Israel, Moses, did no more than give these people a good start out of bondage. His mistake was in claiming co-partnership with God in bringing forth water to the thirsty people. "Shall *we* bring water out of this rock?" he cried. For this mistake the leadership passed out of his hands. This means that no one individual more than another can claim a closer touch with the source of Truth. The thought of being a special messenger of Truth is obliterated and another takes its place. In Truth no one individual is in partnership with God.

The individual does not *originate* anything; he is but the recipient of Truth and this privilege be-

longs equally to all. No discovery belongs exclusively to one individual. "One sows and another reaps." Why may not both "rejoice together?" "In Dante," Carlyle says, "had ten silent centuries found a voice. The 'Divina Commedia' is of Dante's writing, yet, in truth, only the finishing of it was Dante's. So always."

As with all religious thought, Divine Science stands at one with Christian Science in its basis of Truth. This basis is that the Infinite One and its manifestation is all; that there is but One Source, Substance, Mind and Life, Omnipresent, Omnipotent and Omniscient; that there is but One true Presence and One Power; that man, the image and likeness of God, is spiritual in nature, incapable of sin, sickness and death; only mortal sense claims ills and evils and this sense is destroyed as the light of Truth is perceived. These essential doctrines are the same in Christian and Divine Science.

It is in the interpretation and application of the Truth that there is a most important distinction between the two teachings.

Divine Science maintains with unswerving integrity the Principle revealed in its basic statements of the Omnipresence of One Substance, One Mind, One Power and One Life. Never does it deviate from this position in its interpretation of Truth.

One of the first distinctions between Christian and Divine Science is in the acknowledgment of per-

sonal leadership. Divine Science has protested against individual authority, seeing that no one has a monopoly of Truth; it recognizes equal rights, possibilities and privileges for all individuals and all books. This harmonizes with Bible teaching: "Neither be ye called Masters. While one saith I am of Paul, and another, I am of Apollos, are ye not yet carnal." *No personal name will be attached to the true leader:* he will simply point the way, and *stepping aside* himself bid each take of the "water of life" freely. This is evidently what Jesus meant when he said, "It is best for you that I go away."

Science reveals that the Infinite can not choose "channels" for its expression. That which is *Omnipresence* can not flow in channels nor be contained within limits. The "chosen" of God is he (every one) who chooses to acknowledge the good and its manifestation as the "fullness that filleth all."

Poor human opinion has ever tried to exalt one individual above others, that it might have something to lean upon. Carlyle affirms that there needs to be a world almost vacant of scientific ideas if men in their loving wonder are to fancy their fellow men either a god or one speaking with the voice of a god.

The Mormons had Brigham Young and their sacred book, divinely revealed, they claimed. The Shakers saw in Ann Lee their "Mother," who received "gifts" and "revelations." In her, they asserted, was the second appearing of the Christ Spirit.

As Jer. 23:5, 6, was believed to refer to the first-appearing of Christ in Jesus, Jer. 33:16 was believed to refer to the second appearing of Christ in her.

In ancient times, Mahomet was held as God's special prophet and the Koran was called "The message direct from heaven" that earth must obey. Christians have regarded Jesus and the Bible in the same unnatural way, and only now is true examination rescuing this divinely natural man and book from such superstition.

One says, "It is a remnant of ancient superstition, devoid of scientific truth, that regards any individual or any written book as infallible."

"Unhappy is the country," says another, "that depends on the feeble light of one individual."

A distinction between the two teachings is the estimate placed upon the founder and the book of Christian Science. The former is regarded by liberal Scientists as one of the great reformers of the age—but only one among many; the latter as one good book among many. Truth compels us to give to each due recognition and to none undue exaltation.

Divine Science admits good wherever it is done or spoken, but to teach complete reliance upon any one person or book is to dwarf individuality and its unfoldment from within its Being into Perfect Understanding. One cited as evidence of great strength the fact that a student of "Science and Health" had

averred that if he omitted his daily hour's reading of this text-book, the day went all wrong. To become so dependent upon any book is far from realization of strength.

Several important distinctions between these two teachings have been fully treated in other parts of this book. We call your attention especially to the chapter upon "Man the Expression of God and Not the Reflection."

In Divine Science, the indwelling Presence is emphasized. The Omnipresence, the One all Presence, must be the Presence filling all. This agrees fully with Bible teachings. Divine Science declares Omnipresence to be divine Presence everywhere as the all. Christian Science teaches *Omnipresence,* but says it is only reflected in all. It clings somewhat to the old conception of God "above all," but not "in and through all." It declares Principle to be above that which it governs, but not within its creation. This is fully discussed in the lesson referred to.

Jesus never said, I reflect Life and Power; he said, I am Life. "I and my Father are one."

Both Christian and Divine Science acknowledge Omnipresence as a fundamental Truth. Christian Science denies God's Presence as Life, Intelligence and Substance in creation. Divine Science affirms that Presence everywhere, which affirmation agrees with Omnipresence.

Christian Science teaches that the body is the "substratum of mortal mind." The Bible declares the body to be "the temple of the Holy Ghost." Divine Science claims the body as the manifestation of Life and that God is glorified in our bodies.

The body is to be redeemed from the false conception that it lacks Life, Intelligence and Substance. Life, Intelligence and Substance are Omnipresent. Everything that exists is more than filled with—yes, is formed out of that Life, Intelligence and Substance. "In my flesh shall I see God." I see now that there is no corruption in the Truth of the body. It is not "matter" but Spirit and as we insist upon this, the seeming mortality will disappear. Then will this tabernacle be "dissolved" and our "eternal house"—or our body as it eternally *is* will be revealed to us.

We can never, here or hereafter, perceive our true bodies while we believe them to be without any presence of Spirit in them. On the contrary, Truth reveals the indwelling Spirit and the immortal nature of all existence, just as the Bible declares: "If the Spirit that raised up Jesus from the dead *dwell in you,* it shall quicken your mortal bodies" (the body of flesh that you have conceived of as mortal) "by the Spirit that dwelleth in you."

Divine Science teaches the sacredness of the body. By the Law of Expression, the method of its "creation" and its place in the perfect Whole are

proved. The universe of form is the "Lord's Body," but "Not discerning the Lord's body, many are weak and sickly among you." Not knowing the Truth of the body, not perceiving its unity with the omnipresent Life and Substance is the sense of all seeming weakness and sickness.

The body is the fruit of the Tree of Life, of which Divine thoughts are the branches and Divine Mind the root and stem. We can not imagine the fruit of the grape vine saying, I am a thistle! No more should the fruit of the Tree of Life say, I am mortal. The body is not mortal; it is what Life is. It is Life. Hence there is no question as to whether Life is in the body. Neither is there any question as to whether there is Life, Substance or Intelligence *in matter* after we declare, There is no matter!

My Spirit is Divine Life and Substance; my living soul is Divine Life and Substance expressed; my body is Divine Life and Substance manifest. "I beseech you, that ye present your bodies a living sacrifice, holy, acceptable unto God." Sacrifice means making sacred. Let us present our bodies as they are, sacred to Life—all Life and Substance.

Since the body is the "fruit," it is a result and not a cause. This needs to be well borne in thought lest we make the mistake of basing our satisfaction and good upon the body. The Law of Expression reveals Mind, or Spirit, as the *only* Source and Cause and that to realize the perfection of the body,

we are to look within and not without. The body has been one of our heaviest "crosses." Men have been afraid of the body; ignorance is the reason of this. We do need to understand the body and the better we understand it, the less we shall think about it.

The law of Expression reveals the everlasting unity of Spirit, living soul and body, and when we comprehend this, all anxiety for the body will cease and pains and aches be unheard of. "Unto thee" (unto Spirit) "shall all flesh come, and all flesh shall see the salvation of God."

"If any man will come after me let him
Deny himself,
Take up his cross and
Follow me." Here are three directions. What do they mean? Repudiate selfishness, personal will and opinions; "Take up his cross," any cross—the body since it has been a "cross" to us. Take it *up,* we have dragged it in the dust. We have misconceived of the body and have placed too low an estimate upon it. Now we are to lift it up by looking upon it as Spirit. "Follow me." Listen only to the Truth of our own Being as revealed in understanding of Wholeness and Perfection. Listen no longer to human opinions about Life.

Earth is the re-presentation of heaven. What is Truth in heaven is Truth in earth and for earth. "Thy will is done in earth as it is done in heaven." Body is the re-presentation of Spirit. What is

Truth of Spirit is Truth of body and is for the body. Thy will (good will) is done in the body as it is done in Spirit.

It is taking his name in vain to say, *All* is Spirit, and then to say, The body is not Spirit; or to declare that "*All* is Infinite Mind and its manifestation," but the body is the claim of something else. We must not any longer affirm: There is but one Substance omnipresent—but the body is not that Substance. These are inconsistencies that are to be cleared away.

Christian Science crucifies the body and for a time this is magical in its effect of stilling pains and aches. But it is the first conception of Truth. In "time" (fuller understanding), resurrection comes; the body must be solved, not annihilated.

Many have come to this resurrection of thought. Having faithfully obeyed the dictations of Christian Science, they experienced perfect relief by denying the body; but later, the old "claims" returned and would not be again silenced by "crucifixion." Those who would be wholly redeemed from every conception must know the body, not as "delusion," but as living Substance. Redemption is the illumining of thought to see the true body. (Read booklet, "The Redeemed Body.")

ANIMAL MAGNETISM.

Consistent with the Principle of both Christian and Divine Science, we admit but One Mind, One

Power and One Intelligence. In Divine Science we will not then allow even the *claim* of any other.

Christian Science has named all error sense "Animal Magnetism" when it springs from ignorance, and "Malicious Animal Magnetism" when it is wilful.

Animal Magnetism is the force that one body seems to exercise over another. In 1774 Mesmer applied this power to heal diseases. Since there is no "force" but Mind and no influence but Mind's action, we can now analyze Mesmer's discovery and place it where it belongs—as one of the steps that have been leading to the fuller revelation of Truth.

Mesmer's efforts were a precedent to the later developments in the knowledge of Mind healing in which the same facts are observed, but the fuller understanding knows better how to interpret and apply them.

In the first teachings of Science, it was hard to accept absolute Truth and, declaring the One as the *All,* to maintain that ground despite all appearances to the contrary. Man was not at once freed from old superstitions and fears; some opinions were still held. He did not wholly relinquish his belief of a possible presence and power apart from the Infinite, and hence called the false belief a "claim."

In this stage of thought unfoldment, the student of the new presentation of Truth was forced to give up the old orthodox "devil," since there was no

place to be found for it, but he could not entirely yield the belief of an outside influence that affected his peace, or doomed him to failure. The Israelites, upon entering Canaan, did not, as commanded, destroy utterly all other inhabitants of that land, but allowed some to remain, demanding tribute of them.

To admit a claim of error after Truth has been realized is the same mistake. In time, these Canaanites that were permitted to remain, though subservient to Israel, grew stronger and became as thorns in their flesh. So shall the "claims" we continue to acknowledge seem to increase in strength. Our only safety is to refuse positively to believe in even a claim of error (only ignorance holds such a belief) and to declare persistently the One All as undivided.

Christian Science teaches that we can not ignore the *claims* of evil, but can put them under us, and by constant vigilance, keep them in abeyance. This conception is pictured in Revelation as putting the devil "in chains." After a time, we find the devil loosed again. (Rev. 20:3.) Evil is not conquered by binding it, but by knowing it not—for all is good. As long as we admit a claim of evil over which we claim we have dominion, we have chained up the devil but *for a time*—that is all. This conception belongs to the early stages of our mental unfoldment, but as we are capable of clearer discernment, we see there is no powerful claim of evil to resist.

Divine Science follows with its fuller perception

that teaches an Omnipresence, above, beneath, around and in every place and thing, hence, no place for even a claim of shadow. Be assured, as long as we see a shadow to handle, we do not see the full meaning of Omnipresence. We must have fuller light.

Those are free from fear of shadow who have destroyed *their own beliefs* in the claim of any power opposed to good. "Touch not, taste not, handle not" any claim of error. Belief is the only shadow—the only claim.

One said, "I never go into an assembly besides our own without contracting a headache. This proves animal magnetism in the congregation." It proved her own belief in animal magnetism. Go to any assembly filled with love for all and you will go out feeling better than when you entered. Recognize Love as the Omnipresence, therefore the All in all. Instead of saying, Love surrounds and protects me, say Love surrounds and fills all. Claim the Supremacy of Divine Love. See one Mind as all Presence and Power, and it will be impossible to claim or feel inharmony.

"A man's foes shall be they of his own household." Bespeak the Consciousness of peace and purity for your own thoughts and you will see all other thoughts pure.

Divine Science has a wonderful mission. It continues where Christian Science and Mental Science

have not yet trod—into the realm of the One All—and none besides.

We feel grateful to the Churches for having led us so gently while we were "babes"—to Christian Science that, like a "battling reformer," led the way in fuller Christ Consciousness—and to the later light that is settling our tossed bark upon a surer foundation—the impersonal Truth.

Let us faithfully *live* this Truth and be ready for the word of advance whenever it comes—for be sure it must come to the one who is watchful and true.

CHAPTER VIII.

Spiritual Interpretation of the Bible

"Credulity and superstition have but lately given away to an honest desire to know the truth in Bible matters. The newer criticism (examination) does not take away the Bible; it only rescues it from the superstitions and errors which have so long enshrouded it. No greater service can be rendered to the Christian world than to show it what the Bible is, and what its writers intended it should be. The Bible does not claim infallibility for itself.

"The one important question for each of us is with regard to the spirit in which we read the book. If we read it to find support for a doctrinal system, it will do us but little good. If we read it to find Love, Truth and Life, it will be a fountain that faileth not."—T. F. Seward in "Spiritual Knowing."

"The Bible spreads before us the most impressive picture of man's religious growth."

"The value of the Bible consists, not in the supposed fact that there are no errors in it, but in this: that its books have been written by men who, with various degrees of clearness of vision, saw God in his world of nature and of man—men who saw the

Truth as we see it through a glass darkly; who knew of it as we know of it, in part only."

"The Bible is a record of a clearer and ever clearer perception of the Infinite. The latter books present clearer and nobler conceptions of God. The revelation of God grows in clearness and grandeur as man grows in capacity to receive it. Moses' conception of God was superior to Abraham's, David's was superior to Moses', Isaiah's to David's and Paul's to Isaiah's."

"The Bible is the history of the growth of man's consciousness of God."

"The Bible is not the only word that God has spoken or yet speaks, but it is the record of a progressive revelation of God to man."

"All times are Bible times. All events are Bible events. All individuals are Bible individuals. All said in the Bible is a constant process."

"Men are coming to see through the forms of things and to discover the things themselves."

"The words that I speak unto you they are spirit and they are life."

To possess the kernel of the nut, we must break through the shell that encloses it. The letter of the Bible is the "shell" beneath which we must go to find the spiritual Substance that feeds. "The letter killeth, spirit giveth life."

Parable, allegory and symbol are the "shells" that contain the great lessons of the Soul. We find

these in Old and New Testaments. The Garden of Eden signifies little to us as a literal occurrence of years ago! It teems with vital interest when we see in it a presentation of the condition of all at all times.

It is asked, By what right do you call the Garden of Eden story an allegory? By the same right that Paul speaks of the story of Abraham, his two wives and sons as an allegory (Gal. 4:22-31). He who can say "Now know I no man after the flesh" can glean from the narrative of events the spiritual lesson that applies to each life.

Frequently does the Bible refer to the "veil" that is "over the face of all people" and promises the removal of that veil. Understanding lifts the veil of ignorance.

" 'Which is the great secret?' asks one. 'The open secret'—open to all, seen by almost none. This Divine mystery is in all times and in all places. In most times and places it is overlooked. The unseen Heaven—the 'open secret of the Universe'—which so few have an eye for!"—Carlyle.

Understanding unveils the secret. All things are "spiritually discerned" by the light of the spiritual Idea. In this light "All things have become new." It has given man a new perception of God, of Christ, and of Man; a new vision of heaven and earth; a new comprehension of the Bible. We are finding the "spirit and the life" that is in all

things and the result is not a larger God, a larger Man, a larger Heaven, a larger Bible, but a larger vision of these.

Questions have been asked concerning Bible verses and teachings and these questions have been reserved for this chapter, as the answers will throw light upon the spiritual interpretation of the Bible.

Will you explain the verse, "These are they that have come out of great tribulation?" Rev. 7:14.

These are spoken of as being clothed "in white robes," not because they *had* great tribulation but because they *came out of* tribulation. Christians have accepted tribulations as the pathway to heaven, whereas, tribulation results from our deviation from that pathway and, to "come out of" these, is to return to the true path, or way of Truth.

Pain grows out of the "ground" that is "cursed for *our* sakes." (Gen. 3:17.) It results from man's choice of seeking to learn from experience, rather than from inward illumination. It is nature's kindly voice that warns us of our mistakes. Every pain or tribulation is a signal that we are not walking in the true path; that we have turned aside from right understanding, and are making human opinion the "ground" of our faith. Such "ground" or foundation must be shaken from under us that we may be forced to find the enduring Truth.

What is the sin against the Holy Ghost that can never be forgiven? (Matt. 12:31, 32.)

The Holy Ghost is Consciousness, the light and only guide into all Truth. To sin against light is to refuse to follow the light after we have seen it. This can never be forgiven, for while the means is rejected the end can not be reached. While we persist in this refusal there is naught else to guide us into Consciousness of Life and Wholeness.

One has illustrated this by the unripe fruit that remains unripe if it come not to the light. While we cling to darkness, there is no coming to the light. This is the unforgiveness. We can not realize completeness or perfection while we refuse to receive the Idea of Perfection that Consciousness reveals to us as our inmost Being, and birthright. "Ye will not come unto me that ye might have life." Banishment from conscious peace must exist while we refuse the Consciousness that would lead us into all Truth.

Did not Jesus commend the publican's prayer, "God be merciful to me a sinner?" (Luke 18: 9-14.)

Jesus compared the prayers of two classes of men; one the self-satisfied, the other the self dissatisfied—neither had found the true Self. He did not commend either, but said that the publican "was justified *rather than* the other." The humble spirit that is dissatisfied with its condition will more readily listen to a better way. A prayer of humility is better than a prayer of pride, but still better is the prayer that contemplates the Infinite so wholly that no thought of self apart from God can enter.

"I no longer live, but Christ," leaves no room at all for either self-abasement or self-exaltation.

Does not the parable of the rich man and Lazarus show that there is a literal place of torment? (Luke 16:19.)

Since it is a parable, the place can not be interpretated more literally than the men. The spiritual lesson is that two ways of thinking may be found within any of us. The one is self-satisfied, like the Pharisee; the other believes himself a sinner "full of sores." This parable may be said to finish the one just considered.

The rich man is the belief of satisfaction in self. Lazarus is the belief of dissatisfaction with self; the latter sooner reaches true satisfaction, for there is less of self to give up. We willingly surrender our beliefs of ill; we slowly yield our opinions of outer good.

The "great gulf fixed" shows that pride and vainglory can never enter into eternal Consciousness. Also is this "great gulf" our consolation, for having once entered into realization of Life, we can not believe in being separated from it again. There can be no mingling of light and darkness.

Interpret, "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. 10:12.)

First, *thinking* he stands is not permanent Knowledge. Man must *know* he stands and why he stands.

Second, if he thinks *he* stands, he is mistaken. No individual can stand alone or apart from God. Each individual is entirely dependent upon the Universal. The strength of individual knowledge and power is in the Universal Knowledge and Power from which the individual emanates.

No one can think *he* stands more than another. The Universal belongs to all alike. If we exalt our personality, we make a mistake and shall "fall." We make just as fatal a mistake if we exalt another. All individuals are equals.

A final lesson is that we do not stand upon thought. Our basis must be the one, eternal, changeless Mind. From this foundation we can never fall.

Explain Revelation twelfth. Who is the woman clothed with the sun?

The "woman" is the bride of Spirit; it is the illumined soul, or individual consciousness, that is filled with light.

Conception of Truth belongs in mentality that believes in an enemy against which to do battle. During the time of conflicting conceptions in the world belief, the woman, Spirit's bride—the soul steadfast to its understanding, and the child, true offspring of Spirit, are safely sheltered and cared for by the all protecting power of Love. After seeing by the light of Truth, we need not enter into the struggle of the outer, but resting confidently in our Source, see the outer contributing to the joy of life. In full Consciousness, no enemy appears.

Can you interpret the coming of the wise men to find Jesus into our present day's experiences?

In the Law of Expression, we find the "three wise men." The three, Mind, thought and word, in concerted action, meet as one Consciousness to acknowledge the Christ manifest in the flesh.

Vaguely have we heard "by the hearing of the ear," but now do we know that since Truth is omnipresent and universal it is present in all men and in all of each man. Spirit, living soul and body are the "three wise men" when the three bear witness to the unity that includes all and everything in oneness of perfect Life and Substance. Thus, with one Mind, these join in finding the Christ or perfect Substance of Life in perfect form.

Do you accept the Immaculate Conception?

The conception of the Immaculate dawned upon man's vision when first the "Voice" was heard, "Let there be light." From then until now, the Christ was being conceived in each mentality.

As soon as in one man's conceptions were overshadowed by Divine Understanding (the Holy Ghost) the Christ was brought to "birth." Mary received this pure Consciousness, hence the conception was fulfilled in her and its fruit was fulfilled in Jesus—"That it might be fulfilled that was spoken of by the prophets."

The Truth of all birth is revealed in Jesus, but the fulfillment of such a conception comes slowly to

man because he is slow to give up his beliefs and opinions. "To *as many* as received him" (the Divine Idea), "to them gave he power to become sons of God who are born, not of blood, nor of flesh, nor of the will of man, but of God." This is the Immaculate conception that belongs to all who can receive that perfect Idea of Life. This Idea reveals all birth from the one Father, even God. Immaculate conception is the realization that man's Source is in the Perfect. This destroys (overshadows) the belief that he is born of flesh or of sin. Man's only Source is God.

Interpret the wedding supper. (Matt. 22:2.)

It is the universal invitation to each individual to acknowledge its unity with the Infinite. Divine Love holds all in conscious unity. It asks all to realize that unity; it is realization of Wholeness and Perfection: yet through ignorance of the value of this union there are many excuses made. There is no satisfaction to be found elsewhere but many must prove this before they acknowledge the one. Eventually, all shall be drawn into this sweet communion with the Divine Spirit—the One Perfect Mind of all.

Explain, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains * * * and all nations shall flow into it. And many people shall say, Come ye, and let us go up to the mountain of the Lord." (Isa. 2:2.)

Mountain is the symbol of spiritual realization. As we ascend a mountain, our vision enlarges; we seem to rise above "earth"—nearer "heaven." So does realization of consciousness lift us above "earthiness," and give us clearer views of all things.

The verse quoted indicates plainly that the Consciousness of Divine Presence shall tower above all other so-called knowledge, until "The knowledge of the Lord shall cover the earth." This Consciousness of Divinity, or Perfection, is now beginning to be our refuge and strength.

"Beautiful for situation is Mount Zion, God is known in her palaces for a refuge. And the inhabitants shall not say, I am sick: they that dwell therein shall be forgiven their iniquity. There shall be no hurt in all my holy mountain. Flee as a bird to your mountain, thou who art weary of sin."

Jesus often resorted to the mountain for prayer and it was in "an exceeding high mountain" (Consciousness) that he met and subdued the claims that personal thought made upon him.

John was led into "a great and high mountain" when he saw the City of God "descend" upon earth, and saw therein no more sin, sorrow, pain, or death.

THE MOUNT OF REALIZATION.

Each stands somewhere on this "Mount." One may be lingering at the foot where his vision is narrowed. Here his seeing is limited; "clouds and dark-

ness" gather over his head and mists enshroud him. Into this low spot, the sunlight seldom reaches, the shadows fall long and deep. It is in the "valley" that there is a "shadow of death."

This one prays for deliverance from these dread shadows and blinding mists and the answer comes, "If you are in clouds and shadows, it is because you stand so low. Deep shadows belong to the valley, but I have told you that there is no hurt in all my holy mountain. Your only deliverance is to *ascend above* the plane of mists and darkness. Come unto me and soon you will be lifted to where shadows are not."

Now the willing one, obedient to the guiding voice, begins to turn from the valley and to seek the mountain path. This "path" has been opened and made smooth by the One who first ascended and now calls from the heights to all below, "Follow me." The way is straight and narrow; the least turning aside besets the traveler with thorns and thistles. He must keep in the way prepared and be guided wholly by the voice from the heights, "Come, and be with me where I am."

This voice is heard by many in the depths of the valley, and the heedful one begins at once the ascent. At first, he moves cautiously, but soon exclamations of joy and surprise are heard: How my view is broadening! How free I feel; how pure the atmosphere I breathe! How much clearer is the sun-

light; how less dense the shadows! Now I see things not conceived of in the valley.

From above a sweet voice cries, "And I, if I be lifted up, will draw all men unto me:" and hearing this the ascending one begins to understand the drawing power that is giving him the will and strength to rise in the realization of Consciousness.

All along, from the base to the summit of the mountain, are those who have left the valley in obedience to the voice and are traveling upward. Each tells of the view from his standpoint, for the view changes with every advancing step, and along the way are heard many views differing according to the height reached in realization.

Some of these travelers move slowly, others rapidly. One halts and hesitates fearing to go too fast. He is not always sure of the right direction and is so occupied with his own opinions that he hears not clearly the guiding voice. In his confusion, he sometimes fears to rise higher and then he halts for a time. He does not yet realize that he is to ascend until he reaches the voice that calls from the very summit of the mountain.

Another, torn and bleading, is heard to say, "Whom the Lord loveth, he chasteneth. I will not murmur though the way be hard. In the world ye shall have tribulation." This one has turned aside and tried to make a way around the mountain instead of straight up. He calls *his* path, Humility, and he finds it "hedged with thorns." He makes his

own "world" of tribulation. This one is so full of his own good opinions that he can not clearly distinguish the voice that says, "In my way is peace. Be of good cheer; I have come up over—so may you."

This one does not yet know that the "chastening" means the purifying of every self thought from the way into which it has wandered. He does not know that the "scourging" comes from leaving the true path, and trying to walk in a way after his own opinions.

Another progresses slowly as if burdened. This one is carrying with him in his ascent a remembrance of the valley's "clouds and shadows." So engrossed is he with clinging to these burdens that he can not hear the voice above saying, "Thy sins and thy iniquities will I remember no more." He spends much time sighing over past mistakes, and thinking to atone for them by suffering, ignorant that every step upward takes him further from those mistakes. This one does not "forget the things" that are being left behind though it is written, "Remember not the former things, neither consider the things of old." Forget what you once seemed to be and press on to the heights of Pure Consciousness where all is seen as Perfection, says the voice above; but this one hears not and his realization is labored and hindered.

Another presses steadily upward and he is

heard joyfully singing, "I will look unto the hills whence cometh my help. Who shall dwell in this holy hill? He that walketh uprightly. I have set the Lord always before me. I shall not be moved. Thou hast shown me the path of life. In thy presence is fullness of joy." As these words are uttered, the upward progress of this one is rapid and easy, for it is written "The joy of the Lord shall be your strength." All who catch the echo of this rejoicing soul are strengthened to push on.

As ascent of the mountain continues, the uplifted one is exalted above all other hills and mountains. All the hills of "difficulty," that once seemed to rise so threateningly above him, now appear leveled when viewed from the heights of Pure Consciousness. Also, as he looks from this standpoint, he no longer sees a "valley," but every spot and space seems "lifted up." Then he remembers the words of the prophet, "every valley shall be exalted and every mountain and hill shall be made low."

"To the pure all things are pure." This is the summit of the Mount, the Christ Consciousness into which each soul, ever pressing upward, enters. This is "the mountain of the Lord in the top of the mountains."

* * * * * * * * * *

"To get *above* the clouds you must ascend the mountain; so with the soul; it must rise to where it

is lighted by Supreme Truth, before the mists of error and ignorance vanish."

"Behold the day cometh and it shall not be clear in some places and dark in other places of the world, but it shall be *one* day which shall be known to the Lord." (Zech. 14: 6, 7, margin.)

"There shall be one fold, one shepherd."

CHAPTER IX.

The Breaking of Light

A Lesson upon the first chapter of Genesis:

The Absolute has no unexpressed possibilities. Truth of Being is Completeness and Limitlessness.

"In the beginning God created the heaven and the earth." The Limitless admits neither beginning nor ending. "In the beginning" has been an ambiguous expression implying something beyond man's conception—and truly it is so. Man can not conceive of the Eternal; it is out of the realm of conception.

Eternally God creates the heaven and the earth—unceasingly are the realities of Truth being expressed. The first individual thought reaching to its utmost capacity, calls the limit of its vision "the beginning," associating with this "the end." Eternity that the infant thought can not grasp is the Truth of beginning and ending.

Why in God's kingdom are there "infants"? What would our little world be without its children? What if all were born men and women? Much of the joy of living would be eliminated. We love the children. Their little mistakes are sweet to our ears. We do not have to take them seriously; their very innocence is our delight.

In the first chapter of Genesis we read of God's family. "Let there be light" is the birth of the first-born. Man made in the image and likeness of God is the full-grown Son. In all that lies between is recorded the development of every individual soul from its "birth" to its full manhood: from its inception to its full perception.

The first chapter of Genesis relates the history of every individual soul, and also of the race development in realization of Truth.

Truth stands firm and changeless ever; a child comes gradually to know and appreciate Truth, until finally he stands secure in the full consciousness of its changeless realities.

It is not surprising that the steps from childhood to manhood, either in the individual or in the race are marked by uncertainties and struggles—such as we find recorded throughout the Bible, and see in experiences about us. This is the taking up and laying down of conceptions—believing one thing true today, and finding it untrue tomorrow. This is all there is of "process"—Truth not affected, only the soul's vision changing. This is what we find related in symbolic language as the creative story.

The first verse states the eternal Truth in the best terms that the writer could understand. Today it is better comprehended. The second verse no longer leads our thoughts astray since we know where to place the assertions of chaos. In the Un-

changing is no "darkness" or "void." The Spirit of God always moving upon its "waters" (its limitless possibilities), is ever expressing its own Being or nature as light and order. Everywhere is order; light of Truth illumines every spot and space. Keep this in thought for then it is easy to perceive that only the unseeing eye declares darkness! But the eye of the child "shall be opened." Light shall break upon the "darkness" of every thought that does not fully discern (verse 3).

The mistakes of childhood are to be "outgrown." Truth always complete is seen at first through untrained vision. The training of the child's mentality is most interesting—each step in advance is hailed with satisfaction. Each grade made in school is the child's delight, and the parent enters into the joy of it.

Unfoldment is a great privilege. To see today what I saw not yesterday; to know that I shall understand tomorrow what was not clear today, is a grand incentive to perseverance and faithfulness.

Each clearer vision expands our thoughts into fuller realization of Truth. In recognition of this the "second day" is called expansion (verse 6, margin). The light grows clearer; the vision more and more illumined sees form in a new way. This is called the "third day."

These first three steps are exemplified in a babe's unfoldment. The first object of attraction

to the baby eye is light. He can not formulate to his own thought what that light is—but it holds his eye. As his sense expands the babe begins to notice things and form attracts his eye. Here, too, he could not name the thing aright, but he sees it. Training will teach him comprehension—not from without, but through training he learns to fix his attention upon the essential nature of things and learns their names.

The time in unfoldment arrives when the individual's own perception asserts itself. More light it is called in the story (verse 14), and this is known as the "fourth day"—the realization of the individual's possibilities, that bring forth fruit "after its kind"—this is the picture of the "fifth day" (verse 20).

"After its kind;" how full of meaning this is. Not after God's kind. The individual has yet to learn the lesson Jesus so plainly taught. Not I, but the Father. This is the point to which the developing mentality is reaching. Mistaken thoughts are natural along the way. Truth is being learned—being conceived of. Conception will be dropped as Truth is fully known.

In each day of the creative story there are two facts to be considered. First: Truth is. Truth is being individually perceived. Not all at once can it burst upon the "eye" of the infant soul. Step by step, from "day" to "day," it is seen more

clearly—the light eternal is breaking gradually upon the willing eye. Second: Until the vision of Truth is perfect, conceptions of Truth will be formulated. In full Consciousness these conceptions are yielded to Truth.

Each "day" as described in the story reveals these two facts: Truth, and conceptions of Truth. It is all "good" for it is natural. At the finish, or when the Eternal is realized, man's mentality is cleared of all conceptions both good and ill, and Truth pure and changeless remains as it always was, but now understood.

This is pictured to us in the book of Revelation, wherein every creation related in the first chapter of Genesis is presented as disappearing. There was no more sea—no more earth—the heavens fled away, and there were no sun or moon, "For the lamb is the light thereof."

What is left? The "light"—and the highest form of Life—or the revelation of Life and its form, through the Light that has given the Consciousness to man's realization.

In the "sixth day" is represented the realization that leads into Consciousness of unity. Man understood as being God's image and likeness indicates the revelation of one Life, invisible and visible.

Man in this realization knows the true relation of each living soul and body to its Infinite Source—he sees the unity of form with the Formless; of the

individual with the Universal, and that he is just what his Source is—perfect in Substance, Intelligence and Life.

As man sees this, no Truth is changed. It signifies that the child has come to maturity in understanding, or the first thought has grown into Consciousness, wherein is no more wavering. Conceptions have no place here, for Truth fully perceived and accepted shapes every thought aright.

Let the soul that has this vision be glad; and let the Truth seen be so steadfastly followed that the still greater revelation awaiting the faithful one may the sooner be realized.

The first chapter of Genesis gives a sweeping glance of the unfoldment of the race into the perfect realization of the Truth of Life.

The narrative that follows recounts this Life history in its details.

CHAPTER X.

Eden Lost and Found

The Son of Man is come to save that which was lost. Matt. 18: 11.

And this is the Father's will * * * that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Jno. 6: 39.

Read the fifteenth chapter of Luke, where in three parables is told how the lost are found.

Love will never rest until all are consciously within the fold of Truth. "There shall be one fold, one Shepherd." Jno. 10:16. Truth the fold; Consciousness the shepherd that shall lead all into the one Truth. "When he, the Spirit of truth is come" (is recognized and received), "he will guide you into all truth." Jno. 16:13. "That in the dispensation of the fullness of times" (in full realization) "he might gather together in one *all things* in Christ, both which are in heaven and which are on earth." Eph. 1:10. These words plainly indicate the ingathering of all and all things into the kingdom, or Consciousness of harmony. (Read in Selected Bible Readings, page 86—"Universal Salvation.")

One may ask here, "What of those who have died in ignorance of Truth, and disobedient to its call—how can they now be saved."

This question is asked because of the past teaching about time and place. Since it is known that Now includes all time, and Here all space, we cease to limit Infinite Love to any time or place. "His mercy endureth forever."

In I. Peter 3:19, 20, is given a very positive assurance of salvation after what is called death. If the Spirit of Jesus went to those who were disobedient in the time of Noah and preached to them, of what could he preach if not of the way of salvation? What other purpose could the Love-Spirit have toward those in the prison of doubt and fear than to show the way into peace? What, but to lead them to see again the paths of righteousness.

"The Lord will not cast off forever." How emphatically does this deny the teaching of everlasting punishment! The Lord never "casts off" his children; when they forget their Source and turning vainly search for good elsewhere, they seem and feel apart from God; but they have only to return to find themselves in the changeless Presence that has never left them.

A Persian wrote these words: "Two angels flying out from the blissful city of God—the angel of love and the angel of pity—hovered over the eternal pit where suffered the captives of hell. One smile of love illumined the darkness and one tear of pity extinguished all the fires."

This is the prayer of the Brahmans: "Never will I seek or receive private individual salvation.

Never will I enter into final bliss alone. But forever and everywhere will I labor and strive for the final redemption of every creature throughout all worlds, and until all are redeemed.'' Is not this Love divine?

Milton gave us Paradise Lost. A few years later another message came from his pen of Paradise Regained. The former was more in accord with religious thought, for which reason possibly it has been kept before us, while the latter has scarcely been noticed.

Religion has taught us to expect in this world only the sad and gloomy things. A friend quoted: ''In the world ye shall have tribulation'' as a proof of this. Her attention was called to the entire verse (Jno. 16:33), ''that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.'' Here are three joyful statements and one otherwise. The three were neglected for the one that foreboded evil! The call in these is really to come out of the world thought of things into the peace and joy of Truth. ''I have overcome the world''—if I have come out of it, says Jesus, so may you. ''Because I live, ye shall live also.'' Whatever I do, ye can do.

Now man is looking for and into Paradise Regained, and is learning that all ever lost was simply lost to view, while we

"Intent on manna still and mortal ends"

saw it not.

Let us consider the salient features of the Garden of Eden story. From these may be found interpretation of the individual experiences, and development in Consciousness, that correspond to the race unfoldment.

GENESIS. CHAPTER SECOND.

(Find the chapter and read the verses as given in the following):

Notice first that everything was formed out of the ground—plants (verse 9), animals (verse 19), man (verse 7). It is plain that the ground signifies the Source, the Substance that is Universal. From this we learn that all forms are of one Source and one Substance.

Again, notice that only "man became a living soul." In the creative story, "the moving creature that hath life" (margin, soul) is brought forth in the fifth day. (Gen. 1:20.) It is called a new thought that animals have souls, but it is mentioned in the first chapter of the Bible!

Wherein, then, differs man from animal, plant or clod? Only in development. "A living soul" is a conscious soul; man conscious of *being,* not *having* a soul. God did not give to man a soul, but made him a living soul. It is the discovery of being rather than getting and having that is to-day our joy and strength.

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (verse 8). The Law of Good provides everything needful and pleasant for the comfort of the living soul it has brought forth.

Eden represents the delight of the soul's life in God. Here the world's struggle for shelter, food and clothes is unknown; all is prepared from the "ground," or Source. The soul that sees is satisfied from this Source (verse 16). He who sees not seeks to provide for himself (I. Cor. 2:9).

As a living soul, man sees the right; his thought must have the choice of abiding by it or not abiding by it. As Truth reveals what is right, there arises naturally the possibility of *conceiving* the opposite (verses 9 and 17).

Not to be an automaton the mentality must live true to the Truth from *choice* (Deut. 30:19). It may conceive of something opposite to Truth and follow that, even calling it Truth.

To eat of the tree of life is to give to Life as revealed in Truth, undivided allegiance. In Life we have the fullness of Wisdom, Love and Power. Life gives us complete satisfaction. There can be no loneliness in Consciousness of Life. Verse eighteenth represents the call of mentality for companionship and help. This call is answered from the Within; but if this is not yet known, thought asleep (verse 21) sees its help brought to it from without (verse 22).

Be assured that the creation of woman was not an after-thought with Deity. Man and woman were always one, and were brought forth together. (Gen. 1:26, 27; Gen. 5:1, 2.) "In the day" (in the same "day") "that God created man—male and female created he *them,* and blessed *them,* and called *their* name Adam."

The living soul is both male and female, and for this reason Jesus said there is no marriage in heaven (Matt. 22:30). In spiritual Consciousness there was never any division, hence no need of making unity. In Truth the living soul does not need anything brought to it from without itself.

All of this is conception. Adam's loneliness and need of help indicate that he sought in the outer for what lies only in the Source. It is the sleep of ignorance wherein is brought to Adam's sense external help.

The result of this is given in the third chapter of Genesis. Uniting thought with externals produces a conception of mixed mentality unknown to Truth (Matt. 7:23), but binding until knowledge of Truth frees from this false conception.

In this conception the mental seeks not only companionship and help, but even its wisdom in the outer (verse 6). It looks to the external for good.

This leads to a feeling of lack for which thought attempts to make its own supply (verse 7). Out of this arises a sense of separation from God, the only

Source, resulting in a belief of fear, for now mentality is acknowledging two powers, two masters (verse 10).

There is no sense of nakedness, or lack, in Consciousness (chap. 2:25; chap. 3:11). Because he did not choose to learn the lessons of Life through the light of Consciousness, man entered into the way of experience, a hard master (verses 16-19. Jer. 2:19).

Now he must learn through experience what he might have learned through Consciousness of his true Being (verse 23).

When can "man" re-enter Eden? God's Law never changes. When man's mentality obeys that Law which says ever, From Within, not from without, come peace, harmony, abundance and power, he shall turn his thought again to Truth as the Source, and find the kingdom, Eden. I, says Truth, shall raise it up *again* at the last day. In the latest or full Consciousness, the mentality shall find itself in its original purity and goodness. (Isa. 1:26.)

It shall have to pass through the "flaming sword" (verse 24) to test its sincerity in Truth, but the flame and the sword are only the consuming power of Infinite Love that purges away all dross of belief. (Heb. 12:29; Isa. 1:25.)

Let us strip this allegory of Eden of its symbolic terms and state its lessons in plain words.

Man, made in the image and likeness of his

Creator, endowed with the nature of Deity because like begets like, is a living soul ever in unity with the Source of every blessing. Abundance is his and all needs supplied. Man is to keep this Consciousness of fullness, to live in its delights, to guard its sacredness with his undivided trust (Gen. 2:15). The great loving Spirit is to be the soul's companion, its helper, its satisfaction, for it is all-sufficient for every need. From the inner invisible Source comes the supply that answers every demand of the soul (Phil. 4:19).

Man must indeed be in a deep sleep when he turns without for his help.

How could man, made perfect and wholly right (Jer. 2:21), thus turn? Because thought has free will to turn as it pleases. It is only our thoughts that turn and in this turning conceive of separation, and entertain the belief of two powers, good and evil.

It is only in the infancy of thought that it makes these mistakes. Can that which is perfect make a mistake?

> "Perfect—yet it floweth fuller every day;
> Perfect—yet it groweth deeper all the way."

Thought, turned to the outer for help, blinds man to the fullness and freedom of his nature, draws him into the struggle of getting by strenuous effort the very supply that is already his by birthright! (Gen. 3:23.)

God plants the Garden and man reaps this planting—therefore if man tries to do his own planting he shall reap what *he plants.* Man is not directed to do any sowing in this Garden of eternity, but to watch and to keep what Love is bringing forth. He is to acknowledge but the One: in self-assertiveness "Adam gave names to all cattle * * * and fowl * * * and beast." Adam even gave name to the woman (Gen. 3:20). Man passes his own opinion upon the works of God.

The tree of life is his, and its fruits are yielded continuously. It leaves, or expressions, are his unchanging health and under its sheltering branches does he find all blessings (Rev. 22:2, 3).

What have experiences taught man? Only what to avoid. What to be is learned only in the within. When experiences become too hard, he turns homeward (Luke 15:11), and finds what he might have enjoyed all the time.

> "From an Infinite Source, midst realms of light,
> An offspring from God my soul took its flight,
> To find in experience with its trials and pain,
> The knowledge to carry it homeward again."

How shall the Home of the soul be found again? By a relinquishing of every conception of aught besides God. The outward tendency of thought led us to believe in something else than the One. Even man's own personality became of great importance to his thought.

Now man is to know God and none besides. This means to know no reality but good: no Source, or Cause, but one: no Life but the perfect: no Supply but the inner: no time but Now: no place but Here: no Self but Christ: no Mind but the Divine: no Soul but God.

"A Persian saint ascended to heaven's gate and knocked; a voice said, 'Who is there?' 'Thy servant, O God.' But the gates would not open. For seven years he did every act of kindness; again he came, and the voice said, 'Who is there?' And he replied, 'Thy slave, O God.' Yet the gates were shut. Yet seven other years of kindness, and the man again knocked; and the voice cried and said: 'Who is there?' 'Thyself, O God.' And the gates wide open flew."

From belief of being but a servant man rose to know God as his friend (Jno. 15:15).

So are fulfilled other words of Jesus: "The servant abideth not in the house forever" (Jno. 8:35).

Beyond the childish sense, man receives the Consciousness of Sonship, and can say with Paul, "It pleased God to reveal his Son IN me (Gal. 1:15, 16), or "Beloved, now are we the sons of God." It is a revelation of eternal Truth.

What shall be the next step in realization? It is told in I. Cor. 15:24-28.

God all in all is becoming now the highest reali-

zation when even the son "shall have put down all rule and all authority and all power"—that God may be known as "all in all."

Always "Lord of all," man in his own childish conceptions, natural in the beginning of his understanding, believes himself a servant (Gal. 4:1). Unfoldment in Consciousness brings to man's mentality the knowledge of God as his best friend. More lies beyond this: because man proved himself a faithful friend (and each step in revealment must be faithfully followed, ere another step can be seen), he awakes to the Truth of *being* the Son: for "Because *ye are* sons God hath sent forth the Spirit of his Son into your hearts" (Gal. 4:6).

Sonship seems wonderful; and to have been a Son all the time while man thought and called himself a servant is the mystery of ignorance!

But the Son, mighty as he is, must take another step to know only God. "For unto us a child is born (man's first realization of the Christ is childish), unto us a son is given (the child conception unfolds into a larger vision, the son); and the government shall be upon his shoulder (the conception of sonship is dominion), and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." (Isa. 9:6.) Every step of the way in revelation and realization is here set forth.

When we believed ourselves servants we acted

as servants. When we accepted ourselves as friends of God, we took our place appointed to friends in the Lord's House (Consciousness). As the light of Truth revealed in us the Son, we knew we had a nearer place in the Father's presence than a friend.

And, now, we no longer wish to rule in our Father's house. We no longer wish to be praised as the Son, or to be acknowledged as the Heir. We wish to know that "I and my Father are one"—not two. That the only name is "the mighty God, the Everlasting Father" that God may be known as ALL.

CHAPTER XI.

Conclusion of the Whole Matter

"When a man's knowledge is not in order, the more of it he has the greater will be his confusion of thought."—Spencer.

According to your faithfulness shall it be unto you.

There is not one so sick that he can not be healed; not one so sinful that he can not be redeemed. Both redemption and healing require re-formation, and all reform must begin within. We are to be transformed by the renewing of our thought.

Our view of things, which means our opinion, is to change. This change in our way of thinking that is to reform our way of speaking is a necessity, since we wish our outspeaking, as word, deed and body, to express the pure effect of the pure Consciousness in Mind.

We are having just such experiences as we ourselves believe in. The whole world believes sin to be a great reality, sickness to be a great evil and death to be a necessity. In this belief Christians heartily join, adding the conviction that God has willed these things. So long as man thus thinks, will he suffer. "I will visit evil upon this people, even the fruit of their thoughts." This signifies that the law of right thinking through right knowledge can not be broken without consequent inharmony.

Re-forming requires patience. It is the forming of new habits of thought. Seeing Principle clearly, we are able to persist without discouragement, even though conditions do not at once seem transformed. Forming new habits of thought and word is not easy, but it is important. "By thy words shalt thou be judged and by thy words shalt thou be condemned. A man's word shall be his burden."

Science reveals that we can no longer throw the responsibility of our seeming ills upon any other than ourselves—not even upon God. It teaches that our understanding of divine Law and obedience thereto will preserve us from all sense of evil. That ignorance of that Perfect Law and disobedience thereto will plunge our thoughts into confusion of belief, for to disobey that Law is to ignore the nature of our *own Life* and to live contrary to its governing rules. (Selected Readings, "Life," p. 26.)

To find the kingdom of God within is to know that Infinite Possibility of good is the nature of man's soul. To know these possibilities is to be "awake" and to begin the cultivation of right thinking—for the good is first Mind, then (expressed) it is thought and word. The Mind of Good manifests only good.

Asleep, man knew not this, but supposed an opposite to be Truth. In sleep, man conceives of himself as mortal, sinful, dying: he suffers all the con-

sequences of this dream. "Mortal man" is but a dreamer, and "mortal conditions" are the dream—neither are real. Talking in this "sleep" man has said, "Man born of woman is of few days and full of trouble. God be merciful to me a sinner. As for man his days are as grass. Behold, he was shapen in iniquity." (Bible Selections, "Spirit," p. 28; "Man," p. 34.)

Awake, man knows himself one with God, Son of God, Heir of God, Likeness of God, hence, one with Truth unchangeable, Substance incorruptible, Power limitless, Life eternal, and Nature perfect. He knows himself because he has found his Source and Substance. Looking now upon appearances of sin and distress, he sees in these but a false claim that because he bows to it man serves. To all such appearances he can say, "There is no Truth in that." The Principle of good is everywhere, waiting to be recognized, thought and spoken. To see the unreality of so-called evil conditions is the beginning of the uprooting; to think and speak of reality finishes the work, and good, being omnipresent, at once is revealed. Only opposite beliefs hid it from our sight.

Now we go to the sinning and the sick, not to see through their eyes, not to enter into their dream, but, like one wide awake, to arouse the sleepers from their dreams. We go, not sympathizing with their weaknesses, thereby falling into the ditch with them, but with open eye, seeing their true State, to declare this joyfully to them.

In such understanding we see the powerlessness of beliefs of sin and discord and intelligently declare the presence everywhere of Rightness, Health and Life. (Bible Selections, "Assurances," p. 80.)

Do not accept this on anybody's word; prove it for yourself. Two men stood looking at a rough stone. One, a sculptor, said, "There's an angel in that stone." With patience and skill the sculptor began the work of *bringing out* the angel. Chip by chip he removed all that obscured until the perfect form stood revealed. False opinion and belief have obscured the angel that is in every soul, but the eye of faith, or understanding, sees beneath the appearance. He who has the angel in his own consciousness sees it in others and is able to call it forth.

This angel is the divinity of man that is likened by Jesus to the "lost coin." When the woman brought a light into the room and began searching for her coin, she found such a collection of dust that the room must be swept before the coin could be regained.

How true this is of our understanding of selfhood—lost in the settled dust of ages. The first requisite in our search is light, then is revealed the need of sweeping our mentality. Before we can see our true selfhood we must clear our seeing of all "dust;" all conception of materiality; all belief of a substance besides Spirit.

The purpose of development in Life is to unfold

the individual thought into more and more realization. For this reason none can do another's part. Each must become conscious of Truth for himself.

Affirm daily, Only God is Truth; there is no Truth in that which appears to be opposite to God. Make no compromise with the sense of error or evil. "Agree with thine adversary quickly whiles thou art in the way with him, lest the adversary deliver thee to the judge, and the judge to the officer and thou be cast into prison. Verily, thou shalt not come out thence till thou hast paid the uttermost farthing." (Matt. 5:25, 26.) If you permit any authority on the part of that which is adverse to your peace, if you give any consent to its power, you will become more and more deeply involved in belief until, to get free, will cost you the extremest sacrifice.

At the first sign of sickness or ill, *settle with it.* Is it Truth (like God) or is it not? This is most important to decide. Do not admit the little sins and sicknesses and there will never be any "big ones." Take control of an appearance or feeling of ill at its start, and cease not until it is put entirely out of thought. Say NO to the first feeling of sickness.

Follow the directions of daily practice in the thought of good so reiterated in this book. When need appears, you will not have to fight to conquer, but your victory over sin and disease will be the easy demonstration of your faithful practice. The time to heal yourself is before you feel sick.

Speak no more words of sin and disease. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Our "day of judgment" is our day, or light, of discernment. All suffering is the result of "idle words." Words of fear, anger, malice, revenge, hate, sin, sickness and death are "idle words;" they are not words of Truth. Speak them no more. Think them no more.

Never give up. Until beliefs disappear, *continue to speak* the words of Truth. Two frogs fell into a bowl of milk. After a futile struggle to jump out, one gave up and soon sank to the bottom. The other reasoned thus: I can not get out but I can kick, so I will *do what I can.* Vigorously he swam round and round, kicking hard; directly he felt a solid something under him. This grew more and more substantial until the frog sat high and safe upon a lump of butter made by his own kicking. He did not know what he was accomplishing, but he kept on doing all he could.

Never claim a time for sickness any more than you would claim a time for sinning. You have no more right to the one than to the other, and should no more yield to the one than to the other. Do not believe any longer that man or woman is under a "curse." Belief is the only "curse" and when man knows he is not under belief he knows also that he is free from any curse.

The Perfect Creator (Source) has put its own

Spirit in man; this is the Wisdom, Love and Life that he is to recognize and cultivate in thought. The "old Adam" controls man only when he neglects this "gift" and yields to the belief of a self apart from God. To be governed by the "Adam" is to act as a child in understanding. Men are now responsible to "quit" them "like men;" to "be not children in understanding"—knowing themselves not slaves, but heirs.

Man has not understood the creation of God and hence has misjudged. An untrained mentality finds little that pleases in a work of art; though the artist ranks among the first. Shall he claim that the work is imperfect, or shall he admit that his own judgment is poor?

Let us no longer criticize anything or anybody, but with faith in the Creator, look for the good in all, and more and more will the good be seen.

Man is literally entering into, and taking possession of the universe, through knowledge of Truth. That this can be done unselfishly is a proof that Love, guided by Wisdom, is the Source of man's knowledge; that Love is impartial, "seeketh not its own," but grants to each the same fullness of good. Knowledge applied leads into Understanding, and through the Power of Understanding all are able to see the manifested perfection of Life.

This is the Truth that makes us free.

This is the Truth and Health that we seek.

CHAPTER XII.

Spiritual Interpretation of Terms

GLOSSARY.

A

God is Omnipresence, the Presence including all from the least to the greatest, hence, we can not truthfully claim "error" or "mortality" in anything.

In each and every thing is God-Consciousness awaiting man's full realization. From this understanding the following interpretations are offered:

Adam.—The "earthy" belief, representative not of "error," but of mentality, unfolding as it first awakens into the "living soul." It is a glorious step in that it reveals the rising of man's thought out of his past conception of "dust," and though a small "beginning," it is the surety of complete resurrection. "Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." (Phil. 1:6.)

(That we may see the finish of this in Jesus, I will place the interpretation here, though out of order.)

Jesus.—The fully awakened mentality. Full consciousness of Being Divine. Complete resurrection of thought. Man, knowing himself "lord of all."

Ascension of thought above all human conceptions of Mind and body. The realization of unity. The eternal State which man realizes through Consciousness. The Destiny of every living soul and body. "As he is, so are we in this world."

"The first man is of the earth, earthy; the second man is the Lord from heaven. As we have borne the image of the earthy" (first conception of man—"Adam"), "we shall also bear the image of the heavenly" (last and true Idea of Man—"Jesus").

Angels.—Divine Thoughts. Every expression of Truth is an angel. Messages of Creator into its creation—of the Infinite Mind into its manifestation. Every impulse of Love, every action of right, is an "angel" visitant. Man's pure soul is his angelic Nature.

"Anointing With Oil."—Consecrating to the Truth of Perfect Life, through seeing man's true Being, or Nature.

Arm.—Strength in expressing the Truth.

Baptism.—Complete immersion in Divine Consciousness. Omniscience. Illumination. Purification of thought.

Believe.—To let be that which is and is known.

Blood.—Circulating Life. Expression of Divine Consciousness.

Blood of Christ.—Consciousness and Expression of Perfection.

Body.—Temple of Spirit.—"Likeness" of God. Manifestation of perfect Life and Substance.

Bones.—Hidden support of the body; the framework of the "temple."

Canaan.—Land, or Consciousness, of Spirit and freedom as it first appears to thought. Israel (see definition) enters Canaan and takes possession through the "shedding of blood," because Israel conceives that error has a claim of power even in Canaan, and that Truth must be fought for and bled for. Christians still believe that they can be saved only by the "shedding of blood" taken in its literal sense. True "shedding of blood" is expressing the Consciousness of Love and Life. It is living the perfect Life. "All they that take the sword shall perish by the sword," said Jesus at the last. All conceptions of struggle and fight shall perish.

Christ.—Son of God. Universal Man. Divine Idea. The Truth that reveals and expresses the Life, Purity, Perfection and Power of the Perfect Mind.

Conception.—Man's attempt while limited in belief to form ideas. Conception is yielded when man sees one Idea as the Truth of all things, to be not conceived, but perceived.

Conditions.—The many and varying experiences of man while he has not found his State of perfect Being.

Day.—Light. Understanding.

Death.—Destruction of conceptions and misconceptions. "I die daily." This is the death that takes us into "heaven"—or spiritual Consciousness, which is perfect harmony.

Divine.—Perfect. Harmonious.

Dust.—Omnipresent Life and Substance individualized. Conception has called dust materiality, but it is now known that there is no matter.

Ear, eye, mouth, nostrils and nerves.—Avenues of soul expression. Faculties that must be enlightened by Consciousness before we can truly judge of the world around us. Unillumined, these senses judge from externals and claim separation of inner and outer. Illumined, they see from within and know the perfect unity.

Earth.—The manifestation of God now "veiled" by our conceptions. A member of the Universal Body.

Earthquake.—Upheaval of false conceptions—a lifting of the "veil." Material belief shaken to its foundations, to be destroyed.

Eden.—The mentality wherein God is known. Harmony. The soul's delight in God.

Egypt.—The external. Rightly revealed, Egypt is known as "holy ground." Misunderstood and sought as a Source of supply, it becomes to thought a condition of bondage.

Our "Israel," spiritual sense, is in captivity in Egypt when our senses are captivated by the outer. "Woe to them that go down to Egypt *for help.*" Only woe can result from looking to the external as a source of help or supply.

Enemies.—False conception. Beliefs in being apart from God. Sin, fear, sickness and death.

Eternity.—The Now. All of past, present and future in this present moment.

Eve.—The first conception of woman. Belief of the separation of male and female. (See Mary.)

Fasting.—Abstaining from beliefs of evil. Keeping the "thought from evil and the mouth from speaking guile." A hard lesson, but one that Science helps us to obey by revealing the realities of Life.

Father.—Source. Life-Giver. All men have one Source.

Feet.—Foundation. Understanding.

Fire.—Purifier. Light, or Consciousness, is the purifying fire.

Flesh.—In Truth, Spirit-Substance. "The Word was made flesh." Manifestation of Life, but obscured by our ignorance.

Flood.—Omnipresent Consciousness that reveals light filling all. The Baptism of Spirit. Destruction of beliefs.

Gentiles.—Unreconciled opinions and beliefs.

God.—Impersonal, Omnipresent, Perfect, One. The Only Being. All Truth, All Substance, Intelligence and Power. Beyond expression, hence, few words can be used in defining God. We can speak of the Nature of this One All as Wisdom, Love, Knowledge, Understanding, Power and Life. This Nature is the Christ of God—the Man of God—that is expressed everywhere at all times.

Grace.—Inward illumination. Light in the soul.

Glory.—Out-shining outward manifestation. When the "Grace of God" fills my thought I shall realize that my body and all my world glorify God.

The Great Dragon (see Serpent).—Desire enlarged. Its condition just before its destruction. (Rev. 12:9, 12.) Although desire is lack of spiritual discernment, it serves a purpose in that it impels man to continue searching until he finds. If, in this search, he mistake the source of satisfaction, he will learn better after many disappointments. Desire still impelling him and even more insistent than ever, man hears, at last, the true Voice, accepts the Fullness that is and always has been omnipresent. The work of the "serpent" is ended, when desire is satisfied in conscious possession.

The Great Dragon represents the great, or intensified, desire of the world for its freedom. Satisfaction is to be found only in Consciousness.

Habitation.—"Settled dwelling place" of thought. A habit of thought. (Psl. 91:9, 12.)

Hand.—Power in manifesting Truth.

Heaven.—Spiritual realization, not above us but within us and at hand. The living soul. Eden.

Hell.—A condition of the mentality that is being purified from self's own thoughts "as by fire."

Holy Ghost.—The Consciousness of the whole Truth.

I Am.—The Only *One* in the Universe. The All-inclusive Mind, Soul, Substance and Life. I am

Spirit, living soul and body, for the "three" are the One I am and its manifestation.

Idea.—Eternal Form in Source of all things invisible and visible. Idea is inherent in Mind and is expressed and made manifest in the unfoldment of Mind called creation. Idea is always perfect and complete. Idea gives form to creation. Thought and body are expression of Idea.

"Image."—The mental expression of the Idea that is inherent in Mind. The Idea of the expression is in Mind. Image is in the mental; it is the first imaging of Divine Idea.

Israel.—Spiritual sense not yet conscious of perfection.

Jerusalem.—Consciousness, veiled by conceptions.

New Jerusalem.—Consciousness "unveiled."

"Kingdom of God."—State of Harmony "within you." State of all harmonious expression.

"Kingdom of Heaven."—Harmonious conditions. The Divine Principle made manifest or visible in earth and body.

"Laying on hands."—Realizing Divine Power.

Life.—Conscious Being and activity.

Life Eternal.—Life perfect and complete, as well as unending.

"Likeness."—The living, or visible, manifestation of the eternal Form, or Idea, that is inherent in Infinite Mind. Perfect Body.

Living Soul.—The image of God. Divine expression. Consciousness expressed as individuality.

Mary.—"Exalted." The truer idea of womanhood. Conscious unity of male and female. (Gen. 5:2.)

Man (Universal).—Mind, Conscious Being, Life, Intelligence and Substance. Son of God. The Christ.

Man (Individual.)—Conscious existence. Expression of Divinity. Image and likeness of God. Son of Man. Jesus.

Mind.—The Supreme Intelligence. The Changeless State containing Perfect Idea and Consciousness. Omnipresence. Its continuous expression is thought and word—all perfect.

Mountain.—Clear vision in realization.

Name.—Nature. God's changeless Being, expression and manifestation. "In his Name" means because of man's divinity as expression of God.

New Birth.—Revelation. New realization.

Night.—Silence. Stillness. The season of revelation; the ingathering time for the living soul preparatory to its activity of the day.

"Prayer of faith."—Acknowledging through understanding. Knowing "you have received." Claiming your birthright of Wisdom, Love, Power and Perfection. Confidence in Truth.

Praying.—Affirming Truth, and living the Truth affirmed.

Resurrection.—Evolving mentality. Unfoldment in Consciousness of Truth.

Righteousness.—Right thinking, accompanied by right acting.

Rivers.—Expression of Spirit's power and possibility. Circulating Consciousness of Life (as blood or the sap of trees.) Divine thoughts. (See Waters.)

Satan.—Usurped power. The supposition of a life, substance and intelligence besides Spirit. A lie.

Sea.—Waters on earth set in bounds. The belief that man is separate from God; that earth is divided from heaven, hence, that Spirit's power is limited in the earth and in the body. There shall be "no more sea" when there are no more beliefs of lack and limitation—no more conception of separation from the Infinite.

Seed.—The Divine Nature. The first perception of Truth in man's thought. The beginning of the realization of Wisdom, Love and Life in individual unfoldment.

Serpent.—Wisdom obscured by ignorance. Desire that urges man to seek until he finds true Wisdom.

Sin.—False imaginations. (Gen. 6:5.) Ignorance.

Six Days of Creation.—Unfolding mentality. Fuller and fuller perception of Truth. Self-revelation. Dawning and increasing realization of Light.

Seventh Day.—Being. End of belief in "becoming." The rest consequent upon knowing the eternal and changeless.

Son of God.—Perfect Being. Full expression of Truth.

Son of Man.—Perfect Existence. Full manifestation of Truth.

Soul.—The eternal Spirit, Substance, Essence. The Truth of all creation. Soul gives Substance to creation.

Spirit.—Substance of the One Mind, omnipresent.

State.—Eternal and changeless Nature. Absolute Being.

Stone.—Truth. Foundation.

Thought.—The Divine Expression. The action of Infinite Mind. The eternal "image" of God. The living soul.

Throne.—Dominion. Ruling power.

"Tree of Life."—Man, universal and individual; complete as Spirit, living soul and body—vine, branch and fruit—all perfect in nature.

"Tree of the knowledge of good and evil."—The claim that man is a dual nature, subject to two powers, two minds, two wills and two lives. The belief that he must learn by experience and experiment. Man's many opinions that he calls knowledge, blinding his thought for the time to true knowledge.

The Ungodly.—Belief of a self apart from God. Any ungodlike conception. A conception destroyed by the flood light of Truth and Love.

Veil.—False conceptions that blind.

Waters.—Source of the "Rivers" (see Rivers). Spirit's Power and Possibility. Idea of creation that is manifest in all existence. The beginning of expression as it is in Source. (Gen. 1:2.)

White Robes.—Perfect bodies.

"Windows of Heaven."—Eyes of the soul.

Word.—The Idea that was in the beginning "with God, and was God and * * * was made flesh." (John 1:1, 14.) The Soul of the universe, manifest in the spoken word, deed or body.

Yoke.—Union. That which unites.

Zion.—"Raised up." Clear Consciousness.

(It will be very helpful if a student learn the most important of these definitions.)

NUMBERS.

One.—Unity. "Constituting a whole."

Three.—Recognition of unity. Truth expressed by the One, or by the perception of the One as all. "The third day I shall be perfected." One represents Spirit, all inclusive; two represents activity of the one, expansion in thought; three represents the body known in unity with Spirit. The "third day" is therefore the resurrected thought of the body.

Six.—Double three. Three begins the resurrection of thought; six finishes the seeming unfoldment.

Seven.—Rest realized after the supposition of a long process is ended. Ignorance forgiven by

knowledge gained. The thought of man enters into its eternal resting place. Its going forth and coming back have but brought it to the realization of Source in Spirit. "In returning and rest shall ye be saved." (Isa. 30:15.) The result of all work (six days) is to bring mentality to the realization of the eternal in which there never was a "process."

Twelve.—Perfect foundation of any system. As twelve sons of Jacob; twelve disciples; twelve foundations to the "Holy City."

Forty.—A process begun and completed. The Israelites wandered forty years. Moses was forty days on the Mount. The "flood" lasted forty days. In "forty days" the "resurrection" was finished in "ascension."

Combinations of these numbers intensify their meanings, as, "seventy times seven," entire forgiveness.

CLOSING WORDS.

Truth, Goodness and Health are a State of man's Being. There is but one Truth, whether found in heaven or earth; but one Good, whether existing in invisible or visible; but one Health for either Mind or body. The Health to be desired is not what the world calls health, but an eternal State of Wholeness that is realized only in Infinite Consciousness. This Health is as divine as any Truth.

Good can never be less than Complete. Health can never be less than Perfect. Man's conception

of these have been imperfect, but the State of Good never varies. The body is never imperfect; it is the manifestation of the perfect Substance of Life. Imperfection that appears to be part of the body is not God's expression; hence is not reality.

Eternal Perfection is an omnipresent State that waits upon recognition to be realized. Health, goodness and peace are the changeless State, or Being, of God, hence of man, the expression of God. This is the true State of both soul and body. God and God's expression, man, are one in Spirit, living soul and body.

WHAT IS DIVINE SCIENCE?

(From One Not Claiming To Be a Divine Scientist.)

"Divine Science is that science which teaches us to understand as well as recognize Divine laws and power, which when comprehended enable us to use them for the attainment of wisdom, perfection of health and a betterment of all conditions."

A SIMPLE STATEMENT OF DIVINE SCIENCE.

"God is everywhere" is a most familiar declaration.

Divine Science sees in this statement, simple as it is, a truth that if understood and applied will transform our lives, for it will reveal to us light where we saw only darkness, good where we saw evil, joy where we saw sorrow, health where we saw sickness.

God everywhere means there is no spot or space that God does not fill. This is true whether we see God's presence or not. When we *see* this presence, we begin to see good everywhere and in everything.

Divine Science shows the meaning of God's all-presence and teaches us how to practice thinking of that presence and of what it is until we believe fully in it, and then we know there is *everywhere only what God is*—Life, Love, Truth, Peace, Health, Strength, Joy, and every thing good. This makes heaven, and we begin to feel the happiness of heaven, for all that God is belongs here, right now. We are children of God, made in his image and likeness: we think of this as a daily practice and we soon feel the joy and satisfaction of knowing ourselves to be what God is; there is nothing else to be.

Prayer is saying what God is and knowing we are the same. Healing is also stating what God is and seeing that we are just the same. So we say, God is all in all—and man is the expression of God—or is whatever God is.

"I am the Lord and besides me is none else."

THE ONE { God and Man / Universal and Individual } DEFINED.

"Every redeemed soul is one (identical) with the Lord from heaven."—Spurgeon.

One: Totality. Basis.

Being: All that is, both invisible and visible.

Truth: Reality. Integrity. "Simply that which is."—Hindu.

Eternal: Perfect and unending.

Order: "Established or lasting State of things."

Substance: Divine Essence.

Spirit: Substance perfect and changeless.

Soul: Vital Principle.

Comprehension: That which is grasped by understanding.

Intelligence: Wisdom, Knowledge and Understanding.

Mind: Power of intelligent expression.

Idea: Power of Mind. Unexpressed Form.

Consciousness: That which perceives Idea.

Wisdom: Light of Life. Illumination.

Knowledge: Certainty of Life. Confidence.

Understanding: Faith of Life. Positiveness.

Love: Joy of Life. Satisfaction.

Power: Strength of Life. Ability.

Life: Being and Conscious activity.

Realization: Conscious possession. Peace.

Thought: Divine expression. Activity of Mind.

Word: Form. Expressed Idea.

Living Soul: Expression of Soul.

Body: Visible Form of Substance and Life.

IMPERSONAL STATEMENT OF CREATOR AND CREATION.

The Universal and formless Substance, Intelligence, Life, Power and Love are omnipresent.

In this Universal Life is ceaseless activity. Of its Substance it forms; by its Intelligence it knows and understands how to form; because of its Love it rejoices in forming; through its Power it has all ability to form. The activity of Universal, Omnipresent Life produces continuously forms of Life made out of its Substance, by its Intelligence, because of its Love, through its Power.

Formless and Form are of one and the same Substance, Intelligence, Love, Power and Life.

The nature of Formless and Form, the invisible and the visible, is one.

The activity of the Formless and Form is one and the same. Form is the expression of the Formless, and is wholly dependent upon its Source for its being and for its existence.

The Formless is Universal. Form is individual.

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Index

PAGES

Accidents 117-243
Animals 249
Animal Magnetism 319
Atonement 264
Adam 260, 261, 350, 363, 364
Angels 360, 365

Baptism 273, 365
Basis 49, 189, 330
Being 116, 124, 130, 174, 208
Belief 90, 128, 234, 235, 241, 242, 293, 301, 357, 360
Bible 11, 12, 324, 325
Body 180, 182, 185, 233, 293, 365
Business 148, 250

Comparison With Christian Science ..... 310, Chap. 2, Part II
Cause 50, 89, 112
Charging 254
Claims 321
Communion 271

Day 90, 366
Death 294-296, 366
Devil 51, 52, 90, 112, 372
Divine Science 49, 186, 189, 322, 377

Eve 350, 353, 368
Evil 51, 209, 211, 236
Evolution 259
Experiences 244, 245
Eden 348, 367

Failures 292
Faith. Introduction, VI 21, 105, 129, 156
Fatalism 239
Flood 231, 368
Future Life 235, 236
God. Lesson 3, Part I 60, 62, 67, 69, 79, 190, 354, 368
Government of Children 242
Growth ..... 42, 109, 113. Lesson 8, Part I

PAGES
Hades 329, 369
Healing 11-29, 181, 183, 185, 211, 233, 246,
..... Chapter 6, Part II, 357
Health 124-131, 150-155, 165
Heaven 369
Heredity 238, 277

Idea 73, 370, 378
I Am 83, 213, 221, 229, 232, 260
Impersonal Statement of Creator and Creation 379
Individuality 85, 110, 115, 139, 174, 178,
..... 201, 215, 219, 222, 231, 234, 258, 261, 330
Immaculate Conception 331

Jesus, the Christ 261, 364, 366

Karma 309
Law of Expression 72, 75, 177, 331
Life 132, 137, 143, 370

Man. Lesson 4, Part I 81, 178, 189, 191,
..... 214, 216, 219, 221, 224, 227, Chapter III
..... Part II, 348, 353, 359, 371
Matter 78, 182, 185
Marvelous Works 211
Mary 350, 371
Medicines 12, 27, 86, 183, 245, 252, 253, 257, 289
Mentality 118
Mesmerism 184, 232, 287
Mind 61, 70, 73, 136, 140, 242, 371
Miracles 17, 262
Mount of Realization 156, 333, 371

Now and Here 5, 48

Omnipresence 50, 56, 58, 78, 102, 132, 172, 190, 317, 322
Original Sin 238, 276
One (God and Man) Defined 378

Poverty 253
Power (One) 53, 55, 132, 135
Practice. Lesson X, Part I 163, 190, 193, 203, 206, 212
..... 303, 355, 361, 362
Prayer. Lesson VII, Part I 121, 191, 247, 371

Reality 125, 126
Realization 108, 129, 156-161, 206
Revelation ..... 30, 33, Lesson 2, Part I

PAGES
SALVATION 232
SECOND COMING 272
SENSES 88, 367
SIN 22-24, 372
SPIRIT 134, 178, 183, 373
SOURCE 60, 74, 86, 88, 99, 114, 121, 132, 139, 172, 202, 204, 206, 238
STATEMENT OF BEING 69
STRONG SCIENTIST 210
SUBSTANCE 132, 142, 153, 175, 233

THE LOST 231
THOUGHT. Lesson V, Part I 96, 101, 115, 117, 119, 127, 178, 192, 228, 229, 238, 241, 373
TRUTH 44, 47, 62, 108, 144, 200, 234, 378

VIBRATIONS 256

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